ENCHYRIDION

Containing

Written by

FRA. QVARLES.

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TO THE
GLORIOVS
Object of our
Expectation,
CHARLES
Prince of Wales.

Sir,

When Subjects bring presents to their Princes, 'tis not because

their Princes wants them; but that Subjects want better wayes to expreſſe the bounty of their unknowne Affections; I know your Highneſſe wants not the beſt meanes that all the world affords, to ground and perfect you in all thoſe Princely Qualities, which befit the hopefull Sunne of ſuch a royall Father;

yet

yet the boldneſſe of my zeale is ſuch, that nothing can call backe mine Arme, or ſtay the progreſſe of my Quill, whoſe emulous deſire comes ſhort of none in the expreſſions of moſt loyall & unfeighn'd Affection. To which end, I have preſum'd to conſecrate theſe few Lines to your illuſtrious Name, as

Rudiments to ripen (and they will ripen) with your growing youth, if they but feele, the Sunshine of your gracious eye. My service in this subject were much too early for your Princely view, did not your apprehension as much transcend the greeneneſſe of your yeares; the forwardnes of whoſe Spring thruſts

forth

forth these hasty leaves: Your Highnesse is the Expectation of the present Age, and the Poynt of future Hopes: and curſed be he that both with Pen and Prayers ſhall not be ſtudious to advantage ſuch a high priz'd Bleſſing: Live long our Prince: And when your royall Father, ſhall Convert his Regall Diademe into

a Crowne of Glory, inherit his Vertues *with his* Throne, *and prove another* Phœnix *to ſucceeding Generations, ſo*

Pray'd for,
and Propheſied,
BY
Your Highneſſe
moſt Loyall and
moſt Humble
Servant,

FRA. QVARLES.

TO

The Reader.

ALl *Rules* are not calculated for the *Meridian* of every *State*. If all Bodies had the ſame *Conſtitution*; or all *Conſtitutions* the ſame *Alte-*

Alterations; and all *Alterations* the ſame *Times*, the Empericke were the beſt Phyſitian. If all States had the ſame *Tempers* and *Diſtempers*, and both, the ſame *Conſervatives*, and the ſame *Cures*, Examples were the beſt Directions, and Rules digeſted from thoſe Example, were even

even almoſt infallable. The ſubject of Policie is *Civill Government*; the ſubject of that Government is Men; the variablenes of thoſe Men diſabſolutes all *Rules*, and limits all *Examples*. Expect not therefore, in theſe, or any of the like nature, ſuch impregnable Generalls

ralls, that no exceptions can ſhake. The very Diſcipline of the Church eſtabliſht, and confirm'd by the infallable choyce, is not tyed to all *times*, or to all *places*. What wee heare preſent you with, as they are no *Rocks* to build perpetuitie upon, ſo they are not Rocks

to

to ſplit Beleefe upon: It is leſſe danger to relye upon them, than to neglect them: Nor let any thinke (in theſe Pamphleting dayes, and audatious times of unlicens'd *Paſquells*) I ſecretly reflect upon particulars, or look through a *Maske* upon the paſſages of theſe diſtem-

diſtempered Times; Farre be it off from my intention, or your imaginations; My true ambition is to preſent theſe few *politicall Obſervations* to the tender youth of my thrice-hopefull Prince, which like an Introduction may leade him to the civill happineſſe of more

more refined dayes, and ripen him in the glorious vertues of his renowned Father, when heaven, and the ſucceeding Age ſhall ſtile him with the name of *Charles* the Second.

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FINIS.

Enchyridion.

Cent. I.

CHAP. I.

PIety and Policy, are like *Martha*, and *Mary*, Sisters: *Martha* failes, if *Mary* helpe not: and *Mary* suffers, if *Martha* be idle: Hap-

py is that Kingdome where *Martha* complaines of *Mary*; but moſt happy where *Mary* complyes with *Martha*: Where Piety and Policy, goe hand in hand, there Warre ſhall be juſt; and Peace, honorable.

CAP. II.

LEt not civill diſcords in a forreigne Kingdome, encourage thee to make Invaſion. They that are factious among

among themſelves, are jealous of one another, and more ſtrongly prepar'd to encounter with a common Enemy: Thoſe whom civill commotions ſet at variance, forreigne Hoſtilitie reconciles. Men rather affect the poſſeſſion of an inconvenient Good, than the poſſibilitie of an uncertaine Better.

CAP. III.

IF thou haſt made a Conqueſt with thy Sword, thinke not to maintaine it with thy Scepter: Neither, conceive, that new Favours can cancell old Injuries: No Conquerer ſits ſecure upon his new got Throne, ſo long as they ſubſiſt in power, that were diſpoyl'd of their poſſeſſions by his Conqueſt.

CAP.

CAP. IV

LEt no Price, nor Promiſe of Honor bribe thee to take part with the Enemy of thy naturall Prince: Aſſure thy ſelfe who ever winns, thou art loſt: If thy Prince prevaile, thou art proclaim'd a Rebell, and branded for death: If the Enemy proſper, thou ſhalt be reckned but as a meritorious Traytor, and not ſecure of thy ſelfe:

He that loves the Treason, hates the Traytor.

CAP. V.

IF thy ſtrength of parts hath rais'd thee to eminent place in the Common-wealth, take heede thou ſit ſure: If not, thy fall will be the greater: As Worth is fit matter for Glory; ſo Glory is a faire marke for Envy: By how much the more, thy Advancement was thought

the

the Reward of Deſert; by ſo much thy fall will adminiſter matter for diſdaine: It is the ill fortune of a ſtrong braine, if not to be dignified as meritorious, to be depreſt, as dangerous.

CAP. VI.

IT is the duty of a Stateſman, eſpecially in a free State, to hold the Common-wealth to her firſt frame of Governement, from which

the more it ſwerves, the more it declines: which being declin'd is not commonly reduced without that extremity, the danger whereof, rather ruines than rectifies. Fundamentall Alterations bring inevitable Perills.

CAP. VII.

THere be three ſorts of Governement; Monarchicall, Ariſtocraticall, Democraticall; and they are apt

apt to fall three ſeverall wayes into ruine: The firſt, by Tyranny; the ſecond by Ambition; the laſt by Tumult: A Common-wealth grounded upon any one of theſe, is not of long continuance; but wiſely mingled, each guard the other, and make the Government exact.

CAP. VIII.

LEt not the proceedings of a Captaine, though never ſo

commendable, be confin'd to all Times: As theſe alter, ſo muſt they: If theſe vary, and not they, ruine is at hand: He leaſt failes in his deſigne, that meets Time in its owne way: And he that obſerves not the Alterations of the Times, ſhall ſeldome be victorious but by chance: but hee that can not alter his courſe according to the Alterations of the Times ſhall never be a Conquerour: He is a wiſe Com-

Commander, and onely He, that can discover the change of Times, and changes his Proceedings according to the Times.

CAP. IX.

IF thou desire to make warre with a Prince, with whom thou hast formerly ratified a league; assayle some Alley of his, rather than himselfe: If hee resent it, and come, or send in Ayd, thou hast a faire

Gale

Gale to thy desires: If not, his infidelity in not assisting his Alley, will be discovered: Hereby thou shalt gaine thy selfe advantage, and facilitate thy designes.

CAP. X.

BEfore thou undertake a Warre, let thine Eye number thy forces, and let thy Judgement weigh thē: If thou hast a rich Enemy, no matter how poore

poore thy Souldiers be, if couragious and faithfull: Truſt not too much the power of thy Treaſure, for it will deceive thee, being more apt to expoſe thee for a Prey then to defend thee: Gold is not able to finde good Souldiers; but good Souldiers are able to finde out Gold.

CAP. XI.

IF the Territoryes of thy Equall Enemy are

are ſituated farre South from thee, the Advantage is thine, whether he make offenſive, or defenſive warre; If North, the advantage is his: Cold is leſſe tolerable than heate: This is a friend to Nature; that, an Enemy.

CAP. XII.

IT is not onely uncivill, but dangerous for Souldiers, by reproachfull words, to throw diſgrace upon the

the Enemy. Baſe Tearmes are Bellowes to a ſlaking Fury, and Goads to quicken up revenge in a fleeing Foe: Hee that objects Cowardize againſt a fayling Enemy, adds ſpirit to him, to diſprove the aſperſion, at his owne coſt: It is therefore the part of a wiſe Souldier to refraine it; or of a wiſe Commander, to puniſh it.

CAP.

CAP. XIII.

IT is better for two weake Kingdomes, rather to compound an injury (though to some losse) than seeke for satisfaction by the sword; least while they two weaken themselves by mutuall blowes, a third decide the Controversie to both their Ruins. When the Frog and the Mouse could not take up the Quarrell, the Kite was umpyre. CAP.

CAP. XIV.

LEt that Commonwealth which desires to flourish, be very strict, both in her Punishments, and Rewards, according to the merits of the Subject, and offence of the Delinquent: Let the Service of the Deserver be rewarded, least thou discourage worth, and let the Crime of the Offender be punish't least thou encourage Vice:

Vice: The neglect of the one weakens a Common-wealth; The omission of both ruins it.

CAP. XV.

IT is wisedome for him that sits at the Helme of a setled State, to demeane himselfe towards his subjects at all times; so, that upon any evill accident, they may be ready to serve his occasion: Hee that is onely gracious at the

the approach of a danger, will be in danger, when hee expects deliverance.

CAP. XVI.

IN all designes, which requires not sudden Execution, take mature deliberation, and weigh the convenients, with the inconvenients and then, resolve; after which, neither delay the Execution, nor bewray thy Intention: He that discovers himselfe, till he

he hath made himſelfe Maſter of his deſires, layes himſelfe open to his owne Ruine, and makes himſelf priſoner to his owne tongue.

CAP. XVII.

LIberality in a Prince is no Vertue, when maintained at the Subjects unwilling Coſt: It is leſſe reproach, by miſerableneſſe, to preſerve the popular love, than by liberality to deſerve the private thanks.

CAP.

CAP. XVIII.

IT is the excellent property of a good and wise Prince, to use Warre as he doth Physicke, carefully, unwillingly, and seasonably; either to prevent approaching dangers, or to correct a present mischiefe, or to recover a former losse. He that declines Physicke till he be accosted with the danger, or weakned with the disease, is bold too

too long, and wiſe too late. That Peace is too precize, that limits the juſtneſſe of a Warre to a Sword drawne, or a Blow given.

CAP. XIX.

LEt a Prince that would beware of Conſpiracies, be rather jealous of ſuch whom his extraordinary Favours have advanced, than of thoſe whom his pleaſure hath diſcontented: Theſe want meanes

meanes to execute their pleaſures; but they have meanes at pleaſure to execute their deſires: Ambition to rule is more vehement, than Malice to Revenge.

CAP. XX.

BEfore thou undertake a Warre, caſt an impartiall Eye upon the Cauſe: If it be juſt, prepare thy Army, and let them all know, they fight for God and thee:

It

It addes fire to the ſpirit of a Souldier, to be aſſured that hee ſhall, either proſper in a faire Warre, or periſh in a juſt Cauſe.

CAP. XXI.

IF thou deſire to know the power of a State, obſerve in what correſpondence it lives with her neighbouring State: If She make Allyance with the Contribution of money; it is an evident ſigne of weake-

weakneſſe: If with her valour, or repute of forces, it manifeſts a native ſtrength: It is an infallable ſigne of power, to ſell friendſhippe; and, of weakeneſſe, to buy it: That which is bought with Gold, will hardly be maintained with Steele.

CAP. XXII.

IN the Calmes of Peace, it is moſt requiſite for a Prince, to prepare againſt the

ſtormes of Warre, both Theorically in reading Heroick Hiſtories; and practically, in maintaining Martiall diſcipline: Above all things, let him avoyd Idleneſſe, as the Bane of Honor; which in Peace, in-diſpoſes the Body; and in Warre effeminates the Soule. Hee that would, be in Warre, victorious, muſt be in Peace laborious.

CAP.

CAP. XXIII.

IF thy two neighbouring Princes fall out, ſhew thy ſelfe, either a true Friend, or a faire Enemy; It is indiſcretion, to adhere to him whom thou haſt leaſt cauſe to feare, if hee vanquiſh: *Neutrality* is dangerous, whereby thou becommeſt a neceſſary Prey to the Conqueror.

CAP. XXIV.

IT is a great Argument of a Princes wiſedome, not onely to chuſe, but alſo to preferre wiſe Councellors: And ſuch are they, that ſeeke leſſe their owne advantages, than his; whom wiſe Princes ought to reward, leſt they become their own Kervers; and ſo, of good Servants, turne bad Maſters.

CAP.

CAP. XXV.

IT much conduces to the dishonor of a King, and the ill-fare of his Kingdome, to multiply Nobilitie, in an over-proportion to the Common people: Cheape Honor darkens Majestie; and a numerous Nobility brings a State to necessity.

CAP. XXVI.

IT is very dangerous, to try experiments in a State, unleſſe extreame neceſſity be urgent, or popular utility be palpable: It is better for a State to connive awhile, at an Inconvenience, than too ſuddenly to ruſh upon a Reformation.

CAP.

CAP. XXVII.

IF a valiant Prince be ſucceeded, by a weake Succeſſour, hee may for a while, maintaine a happy State, by the remaining vertue of his glorious Predeceſſour: But if his life be long; or dying, he be ſucceeded by one leſſe valiant than the firſt, the Kingdome is in danger to fall to ruine. That Prince is a true Father to his Country, that

leaves it the rich inheritance of a brave Son. When *Alexander* succeeded *Philip*, the world was too little for the Conquerour.

CAP. XXVIII.

IT is very dangerous for a Prince, or Republique, to make continuall practice of cruell exaction: For, where the Subject ſtands in ſenſe, or expectation of evill, he is apt to provide for his ſafety, either

ther from the evill hee feeles, or from the danger he feares; and growing bold in Conſpiracie, makes Faction; which Faction is the Mother of Ruine.

CAP. XXIX.

BE careſull to conſider the good, or ill diſpoſition of the people towards thee upon ordinary occaſions: If it be good, labour to continue it; If evill, provide againſt it: As

there is nothing more terrible than a diſſolute multitude without a Head; ſo there is nothing more eaſie to be reduc'd; (if thou canſt endure the firſt ſhocke of their fury;) which if a little appeas'd, every one begins to doubt himſelfe, and thinke of home, and ſecure themſelves, either by flight, or Agreement.

CAP.

CAP. XXX.

THat Prince who ſtands in feare more of his owne people, than ſtrangers, ought to build Fortreſſes in his Land: But hee that is more afraid of Strangers than his owne People, ſhall build them more ſecure in the Affections of his Subjects.

CAP.

CAP. XXXI.

CArry a watchfull Eye upon dangers before they come to ripeneſſe, and when they are ripe, let looſe a ſpeedy hand: He that expects them too long, or meetes them too ſoone, gives advantage to the evill: Commit their beginnings to *Argus*-his hundred Eyes, and their ends to *Briarius*-his hundred Hands, and thou art ſafe.

CAP.

CAP. XXXII.

OF all the difficulties in a State, the Temper of a true Govenement moſt felicifies and perpetuates it: Too ſudden Alterations diſtempers it: Had *Nero* tuned his Kingdome as he did his Harpe, his Harmony had beene more honorable, and his Raigne more proſperous.

CAP.

CAP. XXXIII.

IF a Prince, fearing to be assayl'd by a forreigne Enemy, hath a well arm'd people, well addrest for Warre, let him stay at home, and ex-pect him, there: But if his Subjects be unarm'd, or his Kingdome unacquainted with the stroke of Warre, let him meete the Enemy in his Quarters. The further hee keepes the Warre from his owne Home

Home, the leſſe danger. The Seate of Warre is alwayes miſerable.

CAP. XXXIV.

IT is a neceſſary wiſedome for a Prince to grow in ſtrength, as hee encreaſes in Dominions: It is no leſſe vertue to keepe, than to get: Conqueſts not having power anſwerable to their greatneſſe, invite new Conquerors to the ruine of the old.

CAP.

CAP. XXXV.

IT is great prudence in a Stateſman, to diſcover an Inconvenience in the birth; which, ſo diſcovered, is eaſie to be ſuppreſt: But if it ripen into a Cuſtome, the ſudden remedy thereof is often worſe than the diſeaſe: In ſuch a Caſe, it is better to temporize a little, than to ſtruggle too much. He that oppoſes a ful-ag'd Inconvenience too

too ſuddenly, ſtrengthens it.

CAP. XXXVI.

IF thou haſt conquer'd a Land, whoſe Lawes and Language differ not from thine, change not their Lawes and Taxes, and the two Kingdomes, will in a ſhort time, incorporate, and make one body: But if the Lawes and Language differ, it is difficult to maintaine thy Conqueſt; which that thou

thou mayſt the eaſier doe, obſerve three things: Firſt, to live there in perſon, (or rather ſend Colonies:) Secondly, to aſſiſt the weake Inhabitants, and weaken the mighty: Thirdly, to admit no powerfull Forreiner to reſide there: Remember *Lewis* the thirteenth of *France*. How ſuddenly he tooke *Milan*, and how ſoone hee loſt it.

CAP.

CAP. XXXVII.

IT is a gracious wisedome in a Prince, in civill Commotions, rather to use *Iulips*, than *Phlebotomy*; and better to breathe the distemper by a wise delay, than to correct it with too rash an Onset: It is more honorable, by a slow preparation to declare himselfe a gracious Father, than by a hasty Warre to appeare a furious Enemy.

CAP.

CAP. XXXVIII.

IT is wiſedome for a Prince in faire weather to provide for Tempeſts: Hee that ſo much relyes upon his peoples faith, to neglect his owne preparation, diſcovers more Confidence than wiſedome: He that ventures to fall from above, with hopes to be catcht below, may be dead ere he come to ground.

CAP.

CAP. XXXIX.

HE that would reforme an ancient State in a free City, buyes convenience with a great danger: To worke this Reformation with the leſſe miſchiefe, let ſuch a one keepe the ſhadowes of their ancient Cuſtomes, though in ſubſtance they be new: Let him take heed when he alters the natures of things, they beare

beare, at leaſt, the ancient names. The Common people, that are naturally impatient of Innovations, will be ſatisfied with that which ſeemes to be, as well as that which is.

CAP. XL.

VPon any difference between forreigne States: It is neither ſafe nor honorable for a Prince, either to buy his Peace, or to take it up at Intereſt: He that hath

hath not a Sword to command it, ſhall either want it, or want Honor with it.

CAP. XLI.

IT is very requiſite for a Prince, not onely to weigh his deſignes in the flower, but likewiſe in the fruit: Hee is an unthrift of his honor that enterprizes a deſigne, the failing wherein may bring him more Diſgrace, than the ſucceſſe can gaine him Honor.

CAP.

CAP. XLII.

IT is much conduceable to the happineſſe of a Prince, and the ſecuritie of his State, to gaine the hearts of his Subjects: they that love for feare, will ſeldome feare for love: It is a wiſe Governement which gaines ſuch a Tye upon the Subject, that hee either can not hurt, or will not: But that Governement is beſt and moſt ſure, when

when the Subject joyes in his obedience.

CAP. XLIII.

LEt every Souldier arme his minde with hopes, and put on courage: Whatsoever disaster falls, let not his heart sinke. The Passage of providence lyes through many crooked wayes; A dispairing heart is the true Prophet of approaching evill: his Actions may weave the webbes of

fortune, but not breake them.

CAP. XLIV.

IT is the part of a wiſe Magiſtrate to vindicate a man of Power or State-imployment from the malicious ſcandalls of the giddy-headed multitude, and to puniſh it with great ſeverity: Scandall breeds Hatred; Hatred begets Diviſion; Diviſion makes Faction, and Faction

&tion brings Ruine.

CAP. XLV.

THe ſtrongeſt Caſtles a Prince can build, to ſecure him from Domeſtick commotions, or forreigne Invaſions is, in the hearts of his Subjects; And the meanes to gaine that ſtrength is, in all his actions to appeare for the publike good, ſtudious to contrive, and reſolute to performe.

CAP. XLVI.

A Kingdome is a great Building, whose two maine Supporters are the Government of the State, and the Government of the Church: It is the part of a wise Master to keepe those Pillours in their first posture, irremoveable: If either fayle, it is wisedome rather to repaire it, than remove it: He that pulls downe the old, to set up

up a new, may draw the roofe upon his head, and ruine the foundation.

CAP. XLVII.

IT is neceſſary wiſedome in a Prince to encourage in his Kingdome, *Manufacture*, *Merchandize*, *Arts*, and *Armes*: In *Manufacture* lye the vitall ſpirits of the body politique: In *Merchandize*, the ſpirits naturall; In *Arts* and *Armes*, the

Animall: If either of theſe languiſh, the Body droopes: As theſe flouriſh, the Body flouriſhes.

CAP. XLVIII.

TRue Religion is a Setler in a State, rather than a Stickler; While ſhee confirmes an eſtabliſht Government, ſhe moves in her owne Sphere: But when ſhee endeavours to alter the old, or to erect a new, ſhee workes out of

of her owne Vineyard: When ſhe keepes the Keyes, ſhe ſends ſhowers of Milke: But when ſhe drawes the Sword, ſhe ſayles in Seas of Blood: Labour therefore to ſettle Religion in the Church; and Religion ſhall ſettle Peace in thy Land.

CAP. XLIX.

IF thou entertaine any forreigne Souldiers into thine Army, let them beare thy Co-

lors, and be at thy Pay, leſt they intereſt their owne Prince: Auxiliary Souldiers are moſt dangerous: A forreigne Prince needs no greater invitation to ſeize upon thy City, then when he is requir'd to defend it.

CAP. L.

BE cautious in undertaking a deſigne, upon the report of thoſe that are baniſhed their Countrey, leſt

leſt thou come off with ſhame, or loſſe, or both. Their end expects Advantages from thy Actions, whoſe miſeries lay hold of all oportunities, and ſeeke to be redreſt by thy Ruine.

CAP. LI.

IF thou endeavoureſt to make a Republique in a Nation where the Gentry abounds, thou ſhalt hardly proſper in that deſigne: And if

thou wouldſt erect a Principality in a Land, where there is much equality of people, thou ſhalt not eaſily effect it. The way to bring the firſt to paſſe, is to weaken the Gentry: The meanes to effect the laſt, is to advance and ſtrengthen ambitious, and turbulent ſpirits; ſo that being placed in the midſt of them, their forces may maintaine thy power; and thy favour may preſerve their Ambition: Otherwiſe there

there ſhall be neither proportion nor continuance.

CAP. LII.

IT is more excellent for a Prince to have a provident Eye for the preventing future miſchiefes, than to have a potent Arme for the ſuppreſſing preſent evills: Miſchiefes in a State are like Hectique Feavours in a body: In the beginning, hard to be knowne, but eaſie to be

be cured; but, let alone awhile, it becomes more easie to be knowne, but more hard to be cured.

CAP. LIII.

IF a Kingdome be apt to Rebellion, it is wisedome to preserve the Nobility and Commons at variance: Where one of them is discontented, the danger is not great: The Commons are slow of motion, if not quickned

ned with the Nobility; The Nobility is weake of power, if not ſtrengthned by the Commons: Then is danger, when the Cominalty troubles the water, and the Nobility ſteppes in.

CAP. LIV.

IT is very requiſite for a Prince to have an Eye, that the Clergy be elected, and come in, either by collation from him; or particular Patrons

trons, and not by the People; and that their power hold dependance upon home, and not forreigne Authority: It is dangerous in a Kingdome, where the *Crosiars* receive not their power from the Regall Sword.

CAP. LV.

IT is a perillous weakeneſſe in a State, to be ſlow of reſolution in the time of Warre: To be ir-reſolute in determination

mination is both the ſigne, and the ruine of a weake State: Such affaires attend not Time: Let the wiſe Stateſman therefore, abhorre delay, and reſolve rather, what to doe, than adviſe what to ſay: Slow deliberations are Symptomes, either of a faint Courage, or weake Forces, or falſe Hearts.

CAP. LVI.

IF a Conqueror hath ſubdued a Country,

or

or a City abounding with pleasures, let him be very circumspect to keepe himselfe and his Souldiers temperate. Pleasures bring effeminacy; and effeminacy fore-runns ruine: Such Conquests, without blood or sweat, sufficiently do revenge themselves upon their intemperate Conquerours.

CAP.

CAP. LVII.

IT is an infallable ſigne of approaching ruine in a Republique, when Religion is neglected, and her eſtabliſht Ceremonies interupted: Let therefore that Prince that would be potent, be pious; And that hee may puniſh looſeneſſe the better, let him be Religious: The joy of *Ieruſalem* depends upon the peace of *Sion*.

CAP

CAP. LVIII.

LEt that Prince that desires full soveraignty, temper the greatnesse of too potent a Nobilitie: A great and potent Nobility quickens the people, but presses their fortunes: It adds Majestie to a *Monarch*, but diminishes his power.

CAP. LIX.

IT is dangerous for a Prince to use ambitious

ous *Natures*, but upon neceſſitie, either for his Warres, or to be Skreens to his dangers, or to be inſtruments, for the demoliſhing inſolent greatneſſe: And that they may be the leſſe dangerous, let him chuſe them rather out of meane births, then noble; and out of harſh natures, rather than plauſible. And alwayes be ſure to ballance them with thoſe that are as proud as they.

CAP.

CAP. LX.

LEt Princes be very circumspect in the choyce of their Counsellours, chusing neither by the greatnes of the Beard, nor by the smoothnesse of the face: Let him be wise, but not crafty: Active, without private ends: Couragious, without Malice: Religious without Faction; Secret, without Fraud; One better read in his Princes businesse, than his Nature:

Nature: And a Riddle onely to be read above.

CAP. LXI.

IN a mixt *Monarchy*, if the *Hierarchy* grow too absolute, it is wisedome in a Prince, rather to depresse it than suppresse it: All Alterations in a fundamentall Government bring apparent dangers; but too sudden Alteration threatens inevitable ruine: When *Aaron* made

a moulten Calfe; *Moſes* altred not the Government, but reproved the Governor.

CAP. LXII.

BEfore thou build a Fortreſſe conſider to what end: If for reſiſtance againſt the Enemy, it is uſeleſſe; A valiant Army is a living Fortreſſe: If for ſuppreſſing the ſubject, it is hurtfull: It breeds Jealouſies, and Jealouſies begets hatred: If thou

thou haſt a ſtrong Army to maintaine it, it adds nothing to thy ſtrength: If thy Army be weake, it conduces much to thy danger: The ſureſt fortreſſe is the hands of thy Souldiers, and the ſafeſt Citadell is the hearts of thy Subjects.

CAP. LXIII.

IT is a Princely Alchymie, out of a neceſſary Warre to extract an honorable Peace, and more beſee-

seeming the Majestie of a Prince to thirst after Peace, than Conquest: Blessednesse is Promis'd to the Peace-maker; not to the Conquetor: It is a happy State, whose Prince hath a peacefull Hand, and a Martiall Heart, able both to use Peace, and to manage Warre.

CAP. LXIV.

IT is a dishonourable thing for a Prince to runne in debt for State-service; but to pay it in

in the pardon of a Criminall Offence, is moſt dangerous. To cancell the faults of Subjects, with their deſerts, is not onely the Symptome of a diſordered Common-wealth, but alſo of her Ruine.

CAP. LXV.

LEt not a Commander be too forward to undertake a Warre without the perſon of his Prince: It is a thankleſſe imploiment, where

miſchiefe attends upon the beſt ſucceſſe; and where (if a *Conquerour*) he ſhall be in danger, either through his owne Ambition, or his Princes ſuſpition.

CAP. LXVI.

IT is a great oversight in a Prince, for any reſpects, either Actively, or Paſſively to make a forreigne Kingdome ſtrong: He that gives meanes to another to become

power-

powerfull, weakens himselfe, and enables him to take the advantage of his own weakenesse.

CAP. LXVII.

WHen the humors of the People are stirr'd by discontents, or popular griefe, it is wisedome in a Prince to give them moderate liberty to evaporate: Hee that turnes the humor backe too hastily makes the

wound bleed inwardly, and fills the body with malignity.

CAP. LXVIII.

IF having levyed an Army, thou findeſt thy ſelfe too weake, either through the want of men, or money; the longer thou delayſt to fight, the greater thy Inconvenience growes: If once thy Army falls a ſunder, thou certainely loſeſt by thy delay: Where hazarding thy For-

Fortunes betimes, thou haſt the Advantage of thy men, and mayſt by Fortune winne the day: It is leſſe diſhonor to be overcome by force than by flight.

CAP. LXIX.

IT is the part of a wiſe Commander in Warres, either Offenſive or Defenſive, to worke a neceſſity of fighting into the breſts of his Souldiers: Neceſſity of Action takes

away the feare of the Act, and makes bold Resolution the favorite of Fortune.

CAP. LXX.

CLemency and mildneſſe is moſt proper for a Principality, but Reſerv'dneſſe and ſeverity for a Republique; but moderation in both: Exceſſe in the one breeds contempt: In the other, Hatred; when to ſharpen the firſt, and when to ſweeten

ten the laſt, let Time and Occaſion direct thy Judgement.

CAP. LXXI.

IT is very requiſite for a Prince that deſires the continuance of Peace, in time of Peace to encourage, and reſpect his Commanders: When brave Spirits finde neglect to be the effect of quiet Times, they deviſe all meanes to remove the Cauſe, and by ſugge-

sting Inducements to new Warres, disturbe and unsettle the old Peace, buying private honor with publique danger.

CAP. LXXII.

BE not covetous for priority in advizing thy Prince to a doubtfull Attempt, which concernes his State: If it prosper, the Glory must be his; If it faile, the dishonor will be thine: When the

the Spirit of a Prince is ſtopped in the diſcharge, it will recoyle and wound the firſt advizer.

CAP. LXXIII.

IF, being the Commander of an Army, thou eſpieſt a groſſe and manifeſt error in thine Enemy, looke well to thy ſelfe, for treachery is not farre off: Hee whom deſire of victory binds too much, is apt to ſtumble at his owne Ruine.

CAP. LXXIV.

IT is the hight of a provident Commander not onely to keepe his owne deſignes indiſcoverable to his Enemy; but likewiſe to be ſtudious to diſcover his: Hee that can beſt doe the one, and neareſt gueſſe at the other, is the next ſtep to a Conqueror. But hee that failes in both, muſt either aſcribe his Overthrow to his owne Folly,

Folly, or his Victory to the Hand of Fortune.

CAP. LXXV.

IF thou be ambitious of Honor, and yet fearefull of the Canker of Honor, Envy; so behave thy selfe, that Opinion may be satisfied in this, that thou seekest Merit, and not Fame; and that thou attributest thy Preferment rather to Providence, than thy owne Vertue:

Vertue : Honor is a due debt to the deſerver ; and whoever envyed the payment of a debt? A juſt Advancement is a providentiall Act, and who ever envied the Act of Providence ?

CAP. LXXVI.

IT behoves a Prince to be very circumſpect before hee make a League; which, being made and then broke, is the forfeiture of his honor :

honor: Hee that obtaines a Kingdome with the rupture of his faith, hath gain'd the Glory of a Conqueſt, but loſt the honor of a Conquerour.

CAP. LXXVII.

LEt States that ayme at greatneſſe, beware leſt new Gentry multiply too faſt, or grow too glorious; Where there is too great a diſproportion betwixt the Gentry and the

the common Subject, the one growes insolent; the other slavish: When the body of the Gentry growes too glorious for a Corslet, there the heads of the Vulgar waxe too heavy for the Helmet.

CAP. LXXVIII.

UPon the beleaguring of a City, let the Commander endeavour to take from the Defendants, all scruples which may invite

invite them to a neceſſity of defence: Whom the feare of ſlavery neceſſitate to fight, the boldneſſe of their reſolution will diſadvantage the Aſſaylants, and difficilitate their deſigne: Senſe of neceſſity juſtifies the Warre; And they are hopefull in their Armes, who have no other hope but in their Armes.

CAP.

CAP. LXXIX.

IT is good for States and Princes (if they uſe Ambitious men for their Advantage) ſo to order things, that they be ſtill progreſſive, rather than retrograde: When ambitious men finde an open paſſage, they are rather buſie than dangerous; And if well watcht in their proceedings, they will catch themſelves in their owne ſnare,

ſnare, and prepare a way for their owne diſtruction.

CAP. LXXX.

OF all Recreations, Hunting is moſt profitable to a Commander; by the frequency whereof he may be inſtructed in that neceſſary knowledge of ſituation, with pleaſure; which, by earneſt experience, would be dearely purchas'd. The Chaſe is a faire Reſemblance

blance of a hopefull Warre, propoſing to the Purſuer a fleeing Enemy.

CAP. LXXXI.

EXpect the Army of thy Enemy on plaine and eaſie ground, and ſtill avoyd mountainous and rocky places, and ſtraite paſſages, to the utmoſt of thy power: It is not ſafe to pitch any where, where thy whole Forces can not be brought together: He never deſerv'd the

the name of good Gamſter, that hazards his whole Reſt, upon leſſe than the ſtrength of his whole Game.

CAP. LXXXII.

IT matters not much whether, in governement, thou treade the ſteps of ſevere *Hanibal*, or gentle *Scipio*, ſo thy Actions be honorable, and thy life vertuous: Both in the one, and the other; there is both defect and danger, if not

not corrected, and ſupported by the faire Repute of ſome extraordinary Endowments: No matter, whether blacke or white, ſo the Steede be good.

CAP. LXXXIII.

IT is the ſafeſt way in a Martiall expedition, to commit the maine charge to one: Companions in Command beget Confuſion in the Campe: When two able Commanders

manders are joyned in equall Commiſſion, each is apt to thinke his owne way beſt, and by mutuall thwarting each other, both give oportunity to the Enemy.

CAP. LXXXIV.

IT is a high point of Providēce in a Prince, to obſerve popular Sects in their firſt Riſe, and with a ſevere hand, to nippe them in the Budde : But being once

once full-ag'd, it is wiſedome not to oppoſe them with too ſtrong a hand; leaſt in ſuppreſſing one, there ariſe two: A ſoft Current is ſoone ſtopped; but a ſtrong ſtreame reſiſted, breakes into many, or overwhelms all.

CAP. LXXXV.

IT makes very much to thy Advantage to obſerve ſtrictly the Nationall vertues, and vices, and humors of forreigne

reigne Kingdoms, wherby the times paſt ſhall reade uſefull Lectures to the times preſent: Hee that would ſee what ſhall be, let him conſider what hath beene.

CAP. LXXXVI.

IF, like *Manlius*, thou command ſtout and great things, be like *Manlius* ſtout to execute great commands: It is a great blemiſh in Soveraignty when the Will roares, and the Power

Power whispers: If thou canst not execute as freely as thou commandst, command no more than what thou mayst as freely execute.

CAP. LXXXVII.

IF one Prince desire to obtaine any thing of another, let him, (if occasion will beare it) give him no time to advise: Let him endeavour to make him see a necessitie of sudden resolution, and the danger

danger of either Deniall, or Delay; He that gives time to resolve, gives leasure to deny, and warning to prepare.

CAP. LXXXVIII.

LEt not thine Army, at the first encounter; be too prodigall in her Assaults, but husband her strength for a dead lift: When the Enemy hath abated the fury of his first heate; let him then feele

thou haſt reſerv'd thy forces for the laſt blow; So ſhall the honor hee hath gain'd by his valour encreaſe the glory of thy victory: Foregames when they prove, are ſpeedieſt, but aftergames, if wiſely play'd, are ſureſt.

CAP. LXXXIX.

IT is very requiſite for a Prince to keepe the Church alwayes in proportion to the State, If the Governement of the

the one be *Monarchicall*, and the other *Democraticall*, they will agree, like Mettall joyned with clay, but for a while. Durable is that State, where *Aaron* commands the people, and where *Moſes* commands *Aaron*: But moſt happy in the Continuance, where God Commands both.

CAP. XC.

LEt not the Covetouſneſſe of a Captaine

taine purloyne to his owne uſe, or any way bereave his Souldiers of any profit due unto their ſervice, either in their meanes or ſpoyles: Such injuries (being quickned by their daily neceſſities) are never forgot: What Souldiers earne with the hazard of their lives, (if not enjoy'd) propheſies an overthrow in the next Battell.

CAP.

CAP. XCI.

IF a Prince expect vertuous Subjects, let his Subjects have a vertuous Prince; So shall hee the better punish the vices of his degenerate Subjects; So shall they trulier prize vertue, and follow it, being exemplified in their Prince.

CAP. XCII.

IT is the property of a wise commander, to cast an eye rather upon Action, than upon Persons; and rather to reward the merits of men, than to reade the Letters of Ladyes: He that for favour, or reward, preferres a worthlesse Souldier, betrayes a Kingdome, to advance a Traytor.

CAP.

CAP. XCIII.

WHere Order and Fury are well acquainted, the Warre prosperes, and Souldiers end no lesse men than they begun: Order is quickned by Fury, and Fury is regulated by Order: But where Order is wanting, Fury runnes her owne way, and being an unthrift of its owne strength, failing in the first Assault, cravens;

And such, beginning more than men, end lesse than women.

CAP. XCIV.

IT is the quality of a wise Commander, to make his Souldiers confident of his wisedome, and their owne strength: If any danger be, to conceale it; If manifest, to lessen it: Let him possesse his Army with the justnesse of the Warre, and with a certainety of the victory.

victorie. A good Cauſe makes a ſtout heart, and a ſtrong Arme. They that feare an overthrow, are halfe conquer'd.

CAP. XCV.

IT is requiſite in a Generall to mingle love with the ſeverity of his Diſcipline: they that can not be induced to feare for love, will never be inforced to love for feare: Love opens the heart, Feare ſhuts it: That encourages,

This compells : And victory meets encouragement, but flees Compulsion.

CAP. XCVI.

IT is the part of a well advized State, never to entrust a weighty service, unto whoma noted Injury or dishonor hath beene done; He can never be zealous in performance of Service, the height of whose expectation can rather recover a lost name,

name, than gaine a freſh honor.

CAP. XCVII.

THree wayes there be to beginne a Repute, and gaine dignities in a Commonwealth: The firſt, by the vertue of glorious Parents, which till thou degenerate too much, may rayſe thee upon the wings of Opinion: The ſecond is, by aſſociating with thoſe, whoſe Actions are knowne

knowne eminent: The third, by acting ſome exploit, either publique or private, which in thy hand, hath proved honorable. The two firſt may miſſe, being founded on Opinion: the laſt ſeldome failes, being grounded upon Evidence.

CAP. XCVIII.

IF thou art call'd to the Dignity of a Commander, dignifie thy place by thy Commands:

mands: And that thou may ſt be the more perfect in commanding others, practice upon thy ſelfe: Remember, thou art a Servant to the publique weale, and therefore forget all private reſpects, either of kin or friend: Remember thou art a Champion for a Kingdome; forget therefore all private, Affections either of Love or Hate: He that would doe his Country right, muſt not be too ſenſible of a per-

perſonall wrong.

CAP. XCIX.

IT is the part of a wiſe Commander to reade Bookes, not ſo much as Men; nor Men ſo much as Nations: Hee that can diſcerne the Inclinations, Conditions, and Paſſions of a Kingdome, gaines his Prince a great advantage both in Peace and Warre.

CAP.

CAP. C.

AND you moſt High and Mighty Princes of this lower World, who at this intricate and various game of Warre, vye Kingdomes, and winne Crownes; and by the death of your renowned Subjects, gaine the lives of your bold-hearted Enemies; Know there is a *Quo Warranto*, whereto you are to give Account of your Eye

Eye-glorious Actions, according to the righteous Rules of ſacred Juſtice: How warrantable it is to rend Imperiall Crownes from off the Soveraigne heads of their too weake Poſſeſſours; or to ſnatch Scepters from out the Conquer'd hand of heav'n-annointed Majeſtie, and by your vaſt Ambitions ſtill to enlarge your large Dominions, with Kingdoms raviſht from their naturall Princes, judge

judge you. O let your brave deſignes, and well-weigh'd Actions be as juſt as ye are glorious; And conſider, That all your Warres, whoſe ends are not to defend your owne Poſſeſſions, or to recover your diſpoſſeſſions, are but Princely Injuries, which none but heaven can right. But where neceſſity ſtrikes up her hard Alarmes, or wrong'd Religion, beats her zealous Marches, Go on, And proſper, And let

let both Swords and Stratagems proclaime a victory, whose nois'd renowne may fill the world with your eternall Glory.

The End of the First Centry.

ENCHYRIDION.

The Second *Booke.* 1641.

TO

The faire Branch of growing Honor,

and true *Vertue*,

Mrs. *Elizabeth Vsſher.*

Onely Daughter

AND

Heire Apparent to the moſt Reverend Father in GOD,

IAMES,

Archbiſhop of *Armagh*, Lord *Primat* of all *Ireland*,

His Grace.

Sweet Lady,

I *Preſent your faire hands with this my* Enchyridion, *to be-*

gin

gin a new Decade of our blest Accoumpt: If it adde nothing to your well-instructed Knowledge, it may bring somewhat to your well-dispos'd Remembrance: If either, I have my end; and you, my endeavour: The service which I owe, and the affection which I beare your most incomparable Parents challenges the

the utmoſt of my abilitie; wherein, if I could light you but the leaſt ſteppe towards the happineſſe you aime at, how happy ſhould I be? Goe forward in the way which you have choſen; wherein, if my Hand cannot leade you, my Heart ſhall follow you, and where the weakeneſſe of my power ſhowes defect, there

the

The Epiſtle, &c.

the vigour of my Will
ſhall make ſupply.

Who am

Covetous of

Your Happineſſe

In both Kingdomes

and Worlds,

FRA. QVARLES.

Enchyridion.

Cent. 2

CHAP. I.

A Promiſe is a Childe of the Underſtanding and the Will: the Underſtanding begets it, the Will brings

it forth: He that performes it, delivers the mother: he that breakes it, murthers the childe. If it be gotten in the absence of the Understanding, it is a Bastard; but the child must be kept. If thou mistrust thy Understanding, promise not; If thou hast promised, breake it not: It is better to maintaine a Bastard than to murther a childe.

CAP.

CAP. II.

CHarity is a naked childe giving hony to a Bee without wings: Naked, becauſe excuſeleſſe and ſimple; a child, becauſe tender & growing: giving Honey, becauſe Honey is pleaſant and comfortable: to a Bee; becauſe a Bee is laborious & deſerving; without wings, becauſe helpleſſe, and wanting. If thou denieſt to ſuch, thou killeſt a Bee; If thou

thou giv'ſt to other than ſuch, thou preſerv'ſt a Drone.

CAP. III.

BEfore thy undertaking of any deſigne, weigh the glory of the action with the danger of the attempt: If the glory outweigh the danger, it is cowardize to neglect it: If the danger exceede the glory, it is raſhneſſe to attempt it: If the Balances ſtand poyz'd, let thy owne Genius

Genius cast them.

CAP. IV.

VVOuldest thou know the lawfulnesse of the Action which thou desirest to undertake? Let thy devotion recommend it to divine blessing: If it be lawfull, thou shalt perceive thy heart encouraged by thy prayer; If unlawfull, thou shalt finde thy prayer discourag'd by thy heart. That Action is not warranta-

able, which either blushes to begge a blessing, or having succeeded, dares not present thanksgiving.

CAP. V.

IF evill men speake good, or good men evill of thy conversation, examine all thy Actions, and suspect thy selfe. But if evill men speake evill of thee, hold it as thy honour, and by way of thankefulnesse, love them, but upon

upon condition, that they continue to hate thee.

CAP. VI.

IF thou hope to pleaſe all, thy hopes are vaine; If thou feare to diſpleaſe ſome, thy feares are idle. The way to pleaſe thy ſelfe is not to diſpleaſe the beſt; and the way to diſpleaſe the beſt, is to pleaſe the moſt: If thou canſt faſhion thy ſelfe to pleaſe all, thou ſhalt diſpleaſe

him that is *All* in *All*.

CAP. VII.

IF thou neglectest thy love to thy neighbour, in vaine thou professest thy love to God: for by thy love to God, the love to thy neighbour is begotten, and by the love to thy neighbour, thy love to God is nourisht.

CAP.

CAP. VIII.

THy ignorance in unrevealed Misteries is the mother of a saving Faith; and thy understanding in revealed Truths, is the mother of a sacred Knowledge: understand not therefore that thou mayst beleeve: but beleeve that thou mayst understand: Understanding is the wages of a lively Faith, and Faith is the reward of an humble ignorance.

CAP. IX.

PRide is the Ape of Charitie; in ſhow, not much unlike; but ſomewhat fuller of action. In ſeeking the one, take heede thou light not upon the other: They are two Paralels; never but a ſunder: Charity feeds the poore, ſo does Pride: Charity builds an Hoſpitall, ſo does Pride: In this they differ: Charity gives her glory to God; Pride takes

takes her glory from man.

CAP. X.

HAst thou loſt thy money, and doſt thou mourne? Another loſt it before thou hadſt it; Be not troubled: Perchance if thou hadſt not loſt it now, it had loſt thee for ever: Think therefore what thou rather haſt eſcaped than loſt: perhaps thou hadſt not beene ſo much thy owne, had not thy money

ney been so little thine.

CAP. XI.

FLatter not thy selfe in thy faith to God, if thou wantst charity for thy neighbour; and thinke not, thou hast charity for thy neighbour, if thou wantest faith to God; Where they are not both together, they are both wanting; They are both dead, if once divided.

CAP.

CAP. XII.

BE not too ſlow in the breaking of a ſinfull cuſtome: A quick couragious reſolution is better then a graduall deliberation: In ſuch a combate, hee is the braveſt Souldier that layes about him without feare or wit. Wit pleades; Feare diſheartens; Hee that would kill *Hydra* had better ſtrike off one necke then five heads: Fell the Tree and the Branches

Branches are ſoone cut off.

CAP. XIII.

BE careſull rather of what thou doſt, than of what thou haſt : For what thou haſt is none of thine, and will leave thee at thy death, or thou the pleaſure of it, in thy ſickneſſe. But what thou doſt, is thine, and will follow thee to thy grave, and plead for thee or againſt thee at thy Reſurrection.

CAP. XIV.

IF thou enjoyeſt not the God of love, thou canſt not obtaine the love of God, neither untill then canſt thou enjoy a deſire to love God, nor reliſh the love of God : Thy love to God is nothing but a faint reflection of Gods love to thee : Till hee pleaſe to love thee, thy love can never pleaſe him.

CAP.

CAP. XV.

LEt not thy fancy bee guided by thine eye; nor let thy Will be governed by thy Fancie: Thine eye may be deceived in her object, and thy Fancie may be deluded in her subject: Let thy understanding moderate betweene thine Eye, and thy Fancie; and let thy Judgement arbitrate betweene thy Fancie & thy Will; so shall thy Fancie apprehend what

what is true: ſo ſhall thy Will elect what is good

CAP. XVI.

ENdeavour to ſubdue as wel thy iraſcible, as thy concupiſcible affections: To endure injuries with a brave mind is one halfe of the conqueſt, and to abſtaine from pleaſing evils with a couragious ſpirit, is the other: The ſumme of all humanity, and height of moral perfection, is *Beare*, and *Forbeare*.

CAP.

CAP. XVII.

IF thou desire not to be too poore, desire not to bee too rich: He is rich, not that possesses much, but hee that covets no more: and he is poore, not that enjoyes little, but he that wants too much: The contented minde, wants nothing which it hath not: the covetous mind wants not onely what it hath not, but likewise what it hath.

CAP

CAP. XVIII.

THe outward ſenſes are the common Cinque-ports where every ſubject lands towards the Underſtanding. The eare heares a confuſed noyſe, and preſents it to the common ſenſe. The common ſenſe diſtinguiſhes the ſeverall ſounds, and conveyes it to the Fancie: The Fancie wildly deſcants on it: The underſtanding (whoſe object

ject is Truth) apprehending it to be Muſicke, commends it to the Judgement. The Judgement ſeverally & joyntly examines it, and recommends it to the Will: The Will (whoſe object is Good) approves it, or diſlikes it; And the Memory records it. And ſo in the other ſenſes according to their ſubjects. Obſerve this *progreſſe* and thou ſhalt eaſily finde where the defect of every Action lyes.

CAP.

CAP. XIX.

THe way to ſubject all things to thy ſelfe, is to ſubject thy ſelfe to Reaſon: thou ſhalt governe many, if Reaſon governe thee: Wouldſt thou be crowned the Monarch of a little world? Command thy ſelfe.

CAP. XX.

THough thou giveſt all thou haſt for Cha-

Charity ſake, and yet retaineſt a ſecret deſire of keeping it for thy owne ſake, thou rather leav'ſt it than forſak'ſt it: He that hath relinquiſht all things, and not himſelfe, hath forſaken nothing; Hee that ſets not his heart on what hee poſſeſſes, forſaketh all things, though he keep his poſſeſſions.

CAP. XXI.

SEarch into thy ſelfe before thou accept the

the Ceremony of Honor: If thou art a Palace, honor (like the Sunbeames) will make thee more glorious: If thou art a Dunghill, the Sun may ſhine upon thee, but not ſweeten thee. Thy Prince may give thee honour, but not make thee honorable.

CAP. XXII.

EVery man is a King in his owne Kingdome. If Reaſon command, and Paſſion obey, his

his goverment ſpeakes a good King: If thine inordinate affection rules, it ſhewes a proud Rebell; which, If thou deſtroy not, will depoſe thee: There is no meane betweene the death of a Rebell, and the life of a Prince.

CAP. XXIII.

A Vow, a Promiſe, and a Reſolution, have all one object, onely differ in reſpect of the perſons to whom they are

are made; the first is betweene God and man; the second, betweene man and man; the third, betweene man and his owne soule; They all bind, if the object bee lawfull, to necessity of performance: if unlawfull, ro the necessity of sinne: They all take thee prisoner: if the object be lawfull, thy performance hath redeemed thee; if unlawfull, blood and teares must ransome thee.

CAP. XXIV.

IF thou haſt any buſineſſe of Conſequence in agitation; let thy Care be reaſonable, and ſeaſonable: Continuall ſtanding bent weakens the Bow: Too haſty drawing breakes it. Put off thy Cares with thy cloathes: So ſhall thy Reſt ſtrengthen thy Labour; and ſo ſhall thy Labour ſweeten thy Reſt.

CAP.

CAP. XXV.

WHen thy inordinate affections doe flame towards transitory happinesse, quench them thus: Thinke with thy selfe; If my Prince should give me what honour he hath to bestow, or bestow on me what wealth he hath to give, it could not stay with me, because it is transitory; nor I, with it, because I am mortall: Then re-

vise thy Affections, and weigh them with their object, and thou wilt either confesse thy folly, or make a wiser choyce.

CAP. XXVI.

WIth three sorts of men enter no serious friendship: The Ingratefull man, the Multiloquious man; the Coward: The first cannot prize thy Favours: The second cannot keep thy Councell; The third dare.

dare not vindicate thy Honour.

CAP. XXVII.

IF thou desire the time should not passe too fast, use not too much pastime: Thy life in Jollity blazes like a Tapour in the winde: The blast of Honor wasts it, The heate of pleasure melts it; If thou labour in a painefull calling, thou shalt be lesse sensible of the flux of Time, and sweetlier satisfied at

the time of Death.

CAP. XXVIII.

GOd is *Alpha* and *Omega*, in the great world; endeavour to make him so in the little world; Make him thy evening Epilogue, and thy morning Prologue: Practice to make him thy last thought at night when thou sleepest; and thy first thought in the morning when thou awakest, so shall thy fancie be sanctified in the night,

night, and thy Understanding rectified in the day; so shall thy rest be peacefull, thy labours prosperous, thy life pious, and thy death glorious.

CAP. XXIX.

BE very circumspect in the choise of thy company: In the society of thine equals thou shalt enjoy more pleasure; In the society of thy superiours thou shalt finde more profit: To

be the best in the company, is the way to grow worse: The best meanes to grow better is to be the worst there.

CAP. XXX.

THinke of God (especially in thy devotion) in the abstract, rather than the concrete: If thou conceive him good, thy finite thoughts are ready to terminate that good in a conceived subject; if thou thinke him great, thy bounded con-

conceipt is apt to caſt him into a comprehenſible figure : Conceive him therefore, a diffuſed goodneſſe without quality, and repreſent him an incomprehenſible Greatneſſe without quantity.

CAP. XXXI.

IF thou and true Religion be not as yet met; or met, unknowne; by theſe markes thou ſhalt diſcover it. Firſt, it is a Religion that

takes no pleasure in the expence of blood; Secondly, It is a Religion whose Tenets crosse not the Booke of Truth: Thirdly, It is a Religion, that takes most from the Creature, and gives most to the Creator: If such a one thou meete with, assure thy selfe it is the Right, and therefore professe it in thy Life, and protect it to thy Death.

CAP.

CAP. XXXII.

LEt anothers Paſſion be a Lecture to thy Reaſon, and let the Shipwracke of his Underſtanding be a Seamarke to thy Paſſion: So ſhalt thou gaine ſtrength out of his weakeneſſe; ſafety out of his danger; and rayſe thy ſelfe a Building out of his Ruines.

CAP

CAP. XXXIII.

IN the height of thy Prosperity expect Adversity, but feare it not; If it come not, thou art the more sweetly possest of the happinesse thou hast, and the more strongly confirmed; If it come, thou art the more gently dispossest of the happinesse thou hadst, and the more firmely prepared.

CAP.

CAP. XXXIV.

TO tremble at the ſight of thy ſinne, makes thy Faith the leſſe apt to tremble: The Devils beleeve, and tremble, becauſe they tremble at what they beleeve; Their beleefe brings trembling: Thy trembling brings Beleefe.

CAP. XXXV.

AUthology is the way to Theology: Untill thou ſeeſt thy ſelfe empty, thou wilt not deſire to be fill'd: He can never truely reliſh the ſweetneſſe of Gods Mercy, that never taſted the bitterneſſe of his owne Miſery.

CAP. XXXVI.

IS any outward Affliction fallen upon thee, by

by a temporary loſſe? Adviſe with thy ſelfe, whether it be recoverable, or not: If it be, uſe all ſuch lawfull and ſpeedy meanes (the violence and unſeaſonableneſſe whereof may not diſadvantage thee in the purſuite) to recover it; If not recoverable, endure with patience what thou canſt not recure with paines: He that carnally afflicts his ſoule for the loſſe of a tranſitory good, caſts away the Kirnell, becauſe hee

hath

hath loſt the Shell.

CAP. XXXVII.

NAturall Anger glances into the breſts of Wiſemen, but reſts in the boſome of Fooles: In them, it is Infirmitie; In theſe, a Sinne; There is a naturall Anger, and there is a Spirituall Anger; The common object of that, is the Perſon; Of this, his Vice: Be angry, but ſinne not: He that is alwayes angry with his ſinne, ſhall ſeldome

ſeldome ſinne in his Anger.

CAP. XXXVIII.

IF any hard Affliction hath ſurprized thee, caſt one eye upon the Hand that ſent it; and the other, upon the Sin that brought it; If thou thankfully receive the Meſſage, hee that ſent it will diſcharge the Meſſenger.

CAP.

CAP. XXXIX.

ALl Passions are Good or Bad, according to their Objects: Where the Object is absolutely good, there the greatest Passion is too little: Where, absolutely evill, there the least Passion is too much: Where indifferent, there a little is enough.

CAP.

CAP. XL.

WHen thou doſt Evill that Good may come thereon, the evill is ſurely thine: If good ſhould happen to enſue upon the evill which thou haſt done; the good proceedes from God; If therefore thou doe evill, thereby to occaſionate a Good, thou laiſt a bad foundation for a good building; and ſerveſt the devill that God may ſerve thee:

thee: Where the end of evill is good in the Intention, there the end of that good is evill in the extention.

CAP. XLI.

BE as farre from desiring the popular love, as fearefull to deserve the popular hate: Ruine dwels in both: The one will hug thee to death; the other will crush thee to destruction: To escape the first, be not Ambitious; To avoid

avoid the second, be not Seditious.

CAP. XLII.

WHen thou seest misery in thy brothers Face, let him see mercie in thine Eye; The more the oyle of mercy is powr'd on him by thy pitty, the more the oyle in thy Cruse shall be encreased by thy Piety.

CAP.

CAP. XLIII.

READE not Bookes alone, but Men, and amongſt them chiefely thy ſelfe: If thou finde any thing queſtionable there, uſe the Comentary of a ſevere Friend, rather then the gloſſe of a ſweet lipt Flatterer: There is more profit in a diſtaſtfull Truth, then deceitfull ſweetneſſe.

CAP.

CAP. XLIV.

IF the opinion of thy worth invite any to the desire of thy Acquaintance, yeeld him a respect sutable to his Quality: Too great a Reservation will expose thee the Sentence of Pride; Too easie Accesse will condemne thee to the censure of Folly: Things, too hardly endeavour'd, discourage the seeker; Too easily obtain'd disparage the

the thing ſought for: Too eaſily got is lowly priz'd, and quickly loſt.

CAP. XLV.

VVHen conveniencie of time hath ripen'd your Acquaintance, be cautious what thou ſay'ſt, and courteous in what thou do'ſt: Obſerve his Inclination: If thou finde him weight, make him thine owne, and lodge him in a faithfull boſome: Be not raſhly ex-

exceptious, not rudely familiar: The one will breede Contention; The other Contempt.

CAP. XLVI.

WHen Paſſion is grounded upon Fancie, it is commonly but of ſhort continuance: Where the foundation is unſtable, there the building is not laſting; He that will be angry for any Cauſe, will be angry for no Cauſe; and when the Under-

ſtanding perceives the Cauſe vaine, then the Judgement proclaimes the effect void.

CAP. XLVII.

IF thou deſire to purchaſe Honor with thy wealth; conſider firſt how that wealth became thine: If thy labour got it, let thy wiſedome keepe it: If Oppreſſion found it, let Repentance reſtore it: If thy parents left it, let thy vertues deſerve it:

it: So ſhall thy Honor be ſafer, better, and cheaper.

CAP. XLVIII.

SInne is a *Baſiliske*, whoſe eyes are full of Venim. If the eye of thy ſoule ſee her firſt, it reflects her owne poyſon and kils her: If ſhee ſee thy ſoule, unſeene, or ſeene too late, with her poyſon, ſhee kils thee: Since therefore thou canſt not eſcape thy Sinne, let not thy Sinne

eſcape thy obſervation.

CAP. XLIX.

IF thou expect'ſt to riſe by the meanes of Him whom thy Fathers greatnes rais'd from his ſervice to Court preferment, thou wilt be deceiv'd: For the more in Eſteeme thou art, the more ſenſible is Hee of what hee was, whoſe former ſervitude will be Chronicled by thy Advancement, and glory obſcured by thy greatneſſe:

nesse: However, he will conceive it a dead service, which may be interpreted by thee, as a merited Reward, rather than a meritorious Benefit.

CAP. L.

TRust not to the promise of a common swearer, for he that dare sinne against his God, for neither profit nor pleasure, will trespasse against thee for his owne advantage. He that dare

breake the precepts of his Father, will easily be perswaded to violate the promise unto his Brother.

CAP. LI.

LEt the greatest part of the newes thou heare'st be the least part of what thou beleeve'st, left the greatest part of what thou beleeve'st be the least part of what is true. Where lies are easily admitted, the Father of lyes will not easily

fily be excluded.

CAP. LII.

DEliberate long, before thou consecrate a Friend; And when thy impartiall Judgement concludes him worthy of thy bosome, receive him joyfully, and entertaine him wisely: Impart thy secrets boldly, and mingle thy thoughts with his: He is thy very selfe; and use him so: If thou firmly think him Faith-

full, thou mak'ſt him ſo.

CAP. LIII.

AS there is no worldly gaine, without ſome loſſe, ſo there is no worldly loſſe without ſome gaine. If thou haſt loſt thy wealth, thou haſt loſt ſome trouble with it: If thou art degraded from thy Honor, thou art likewiſe freed from the ſtroke of envie; If ſickneſſe hath blurr'd thy beauty, it hath deliver'd

ver'd thee from pride. Set the allowance against the losse, and thou shalt finde no losse great, He loses little or nothing, that reserves himselfe.

CAP. LIV.

IF thou desire to take the best advantage of thy selfe (especially in matters where the Fancie is most imploy'd) keep temperate diet, use moderate exercise, observe seasonable, and set hours

for Reſt; Let the end of thy firſt ſleepe raiſe thee from thy Repoſe: Then hath thy Body the beſt temper; Then hath thy Soule the leaſt incumberance: Then, no noiſe ſhall diſturbe thy Eare; No object ſhall divert thine Eye: Then, if thy ſprightly Fancie tranſport thee not beyond thy common pitch, and ſhew thee not the *Magazen* of high Invention, returne thee to thy wanton Bed, and there conclude thy ſelfe more fit

to

to weare thy Mistresse Favour, than *Apolloes* Bayes.

CAP. LV.

IF thou art rich; strive to command thy money, least she command thee: If thou know how to use her, shee is thy Servant: If not, thou art her Slave.

CAP. LVI.

BRing thy daughter a husband of her own Reli-

Religion, and of no hereditary diſeaſe: Let his wiſedome outweigh his wealth: Let his parentage excell his perſon, and let his yeares exceede hers: Let thy prayers recommend the reſt to providence: If hee prove, thou haſt found a Sonne: If not, thou haſt loſt a Daughter.

CAP. LVII.

SO uſe Proſperity, that Adverſity may not abuſe

abuſe thee: If in the one, Security admit no fears; in the other, Deſpaire will afford no hopes: He, that in Proſperity, can foretell a danger, can, in Adverſity foreſee deliverance.

CAP. LVIII.

IF thy Faith have no doubts, thou haſt juſt cauſe to doubt thy faith; And if thy doubts have no hope, thou haſt juſt reaſon to feare deſpaire; When therefore thy doubts

doubts ſhall exerciſe thy Faith, keepe thy hopes firme to qualifie thy doubts : So ſhall thy Faith be ſecured from doubts : So ſhall thy doubts be preſerved from deſpaire.

CAP. LIX.

IF thou deſire to be truely valiant, feare to doe any Injury : Hee that feares not to doe evill, is alwayes afraid to ſuffer evill : Hee that never feares, is deſperate:

And

And hee that feares alwayes, is a Coward: He is the true valiant man, that dares nothing but what he may, and feares nothing but what he ought.

CAP. LX.

ANger may repast with thee for an houre, but not repose with thee for a night: The continuance of Anger is Hatred, the continuance of Hatred turnes Malice. That Anger is not warrantable,

rantable, which hath ſeene two Sunnes.

CAP. LXI.

IF thou ſtand guilty of Oppreſſion, or wrongfully poſſeſt of anothers Right; ſee, thou make Reſtitution before thou giveſt an Almes: If otherwiſe, what art thou but a Thiefe, and makeſt God thy Receiver.

CAP.

CAP. LXII.

WHen thou pray'ſt for ſpirituall Graces, let thy prayer be abſolute, When, for temporall Bleſſings, adde a Clauſe of Gods pleaſure: In both, with Faith, and Humiliation: So ſhalt thou undoubtedly receive what thou deſireſt, or more, or better; Never prayer rightly made, was made, unheard, or heard, ungranted.

CAP

CAP. LXIII.

HE that gives all, though but little, gives much; because, all; God lookes not to the quantity of the Gift, but to the quality of the Givers: He that desires to give more than hee can, hath equall'd his Gift to his desire, and hath given more than he hath.

CAP.

CAP. LXIV.

BE not too greedy in desiring Riches, nor too eager in seeking them: nor too covetous in keeping them; nor too passionate in losing them: the first will possesse thy soule of discontent; The second will dispossesse thy body of Rest; The third will possesse thy wealth of thee; The last will dispossesse thee of thy selfe: Hee that is too violent

violent in the concupiſcible, will be as violent in the irraſcible.

CAP. LXV.

BE not too raſh in the breaking of an inconvenient cuſtome: As it was gotten, ſo leave it by degrees. Danger attends upon too ſudden Alterations: He that puls downe a bad building by the great, may be ruin'd by the fall: But hee that takes it down Brick by

by Brick, may live to build a better.

CAP. LXVI.

IF thou desire that inestimable Grace of saving Faith, detest that insatiable vice of damnable Covetousnesse: It is impossible, one heart (though never so double) should lodge both: Faith possesses thee of what thou hast not; Covetousnesse dispossesses thee of what thou hast: Thou canst not

not ſerve God, unleſſe Mammon ſerve thee.

CAP. LXVII.

BEware of him that is ſlow to Anger: Anger when it is long in comming, is the ſtronger when it comes, and the longer kept. Abuſed patience turnes to furie: When Fancie is the ground of paſſion, that Underſtanding which compoſes the Fancie qualifies the paſſion; But when Judgement is the

the ground, the Memory is the Recorder.

CAP. LXVIII.

HE that profeſſes himſelfe thy open enemy, armes thee againſt the evill he means thee, but he that diſſembles himſelfe thy ſecret Friend, ſtrikes beyond Caution, and wounds above Cure: From the firſt, thou mayſt deliver thy ſelfe: From the laſt, good Lord deliver thee.

CAP.

CAP. LXIX.

IF thou haſt wrong'd thy brother in thought, reconcile thee to him in thought; If thou haſt offended him in words, let thy reconciliation be in words: If thou haſt treſpaſſed againſt him in deedes, by deedes be reconciled to him: That Reconciliation is moſt kindly which is moſt in kinde.

CAP. LXX.

NOt to give to the poore is to take from him: Not to feede the hungry if thou haſt it is the utmoſt of thy power to kill him: That therefore thou mayſt avoyd both Sacriledge and Murther, Be Charitable.

CAP. LXXI.

SO often as thou remembreſt thy ſinnes

without Griefe, ſo often thou repeateſt thoſe ſinnes for not grieving: He that will not mourne for the Evill which hee hath done, gives earneſt for the Evill he meanes to doe; Nothing can aſſwage that fire which Sinne hath made, but onely that Water which Repentance hath drawne.

CAP. LXXII.

LOoke well before thou leape into the chaire

chaire of Honor: The higher thou climbeſt, the lower thou falleſt: If Vertue preferre thee, Vertue wil preſerve thee; If Gold, or Favour advance thee, thy Honor is but pinn'd upon the wheele of Fortune: When the wheele ſhall turne, thy Honor fals, and thou remain'ſt an everlaſting Monument of thy owne ambitious folly.

CAP.

CAP. LXXIII.

WEe are borne with our temptations: Nature ſometimes preſſes us to evill, ſometimes provokes us unto good; If therefore thou giveſt her more than her due, thou nouriſheſt an enemy; If leſſe than is ſufficient, thou deſtroyeſt a friend: Moderation will prevent both.

CAP.

CAP. LXXIV.

IF thou ſcorne not to ſerve Luxury in thy Youth, Chaſtity will ſcorne thy ſervice in thy Age, and that the Will of thy green yeats thought no Vice in the acting, the neceſſity of thy gray haires makes no Vertue, in the forbearing: Where there is no Conflict, there can be no conqueſt; where there is no Conqueſt, there is no Crowne.

CAP. LXXV.

THou didſt nothing towards thy owne Creation, for thou wert created for thy Creators glory; Thou muſt doe ſomething towards thy owne Redemption for thou wert redeemed for thy owne good: He that made thee without thee, will not ſave thee without thee.

CAP. LXXVI.

WHen thy tongue and heart agree not in

in confeſſion, that confeſſion is not agreeable to Gods pleaſure: Hee that confeſſes with his tongue, and wants confeſſion in his heart, is either a vaine man or an Hypocrite: Hee that hath confeſſion in his heart, and wants it in his tongue, is either a proud man or a timerous.

CAP. LXXVII.

GOld is *Cæſars* Treaſure; Man is Gods: Thy Gold hath *Cæſars* Image; and thou haſt

Gods : Give therefore thoſe things unto *Cæſar* which are *Cæſars*; And thoſe things unto *God*, which are *Gods*.

CAP. LXXVIII.

IN the Commiſſion of evill, feare no man ſo much as thy owne ſelfe: Another is but one witneſſe againſt thee: Thou art a thouſand: Another thou mayſt avoid, but thy ſelfe thou canſt not; Wickedneſſe is its owne puniſhment.

CAP.

CAP. LXXIX.

IN thy Apparell avoid Singularity, Profuſeneſſe and Gaudineſſe; Be not too early in the faſhion; nor too late: Decency is the halfe way betweene Affectation and Neglect: The Body is the Shell of the Soule; Apparell is the Huske of that Shell; The Huske often tels you what the Kirnell is.

CAP.

CAP. LXXX.

LEt thy Recreation be manly, moderate, ſeaſonable, lawfull; If thy life be Sedentary, more tending to the exerciſe of thy Body; If active, more to the refreſhing of thy minde: The uſe of Recreation is to ſtrengthen thy Labour, and ſweeten thy Reſt.

CAP.

CAP. LXXXI.

BE not cenſorious, for thou know'ſt not whom thou judgeſt; It is a more dexterous error to ſpeake well of an evill man; than ill, of a good man; And ſafer for thy Judgement to be miſled by ſimple Charity, than uncharitable Wiſdome: He may taxe others with a priviledge, that hath not in himſelfe, what others may taxe.

CAP.

CAP. LXXXII.

TAke heede of that Honor which thy wealth hath purchaſed thee, for it is neither laſting, nor thine owne: What money creates, money preſerves: If the Wealth decayes, the Honor dyes; It is but a ſlippery happines which Fortunes can give, and Frownes can take; and not worth the owning which a nights Fire can melt, or a rough Sea can drowne.

CAP.

CAP. LXXXIII.

IF thou canſt deſire any thing not to be repented of, thou art in a faire way to Happineſſe; If thou haſt attain'd it, thou art at thy wayes end; He is not happy who hath all that he deſires, but that deſires nothing but what is good; If thou canſt not doe what thou neede not repent, yet endeavour to repent what thy neceſſity hath done.

CAP.

CAP. LXXXIV.

SPend a hundred years in Earths beſt pleaſures; and after that, a hundred more; to which being ſpent, adde a thouſand; and to that; ten thouſand more; the laſt ſhall as ſurely end, as the firſt are ended, and all ſhall be ſwallowed with Eternity: He that is borne to day, is not ſure to live a day; Hee that hath lived the longeſt, is but as he that was borne

borne yeſterday: The Happineſſe of the one is, That he hath liv'd; the Happineſſe of the other is, That he may live, and the lot of both is, That they muſt dye: It is no Happineſſe to live long, nor Unhappineſſe to dye ſoone: Happy is he that hath liv'd long enough, to dye well.

CAP. LXXXV.

BE carefull to whom thou giveſt, and how: He that gives him that

that deserves not, loses his Gift, and betraies the Giver; He that conferres his Gift upon a worthy Receiver, makes many debtors, and by Giving, receives. Hee that Gives for his owne ends, makes his Gift a Bribe, and the Receiver a Prisoner : Hee that gives often, teaches requittance to the Receiver, and discovers a craftie confidence in the Giver.

CAP.

CAP. LXXXVI.

HAth any wronged thee? Be bravely reveng'd: Slight it, and the work's begun, Forgive it; and 'tis finiſht: He is below himſelfe that is not above an Injury.

CAP. LXXXVII.

LEt not thy paſſion miſcall thy Childe, leſt thou Propheſie his Fortunes: Let not thy tongue

tongue curse him, lest thy curse returne from whence he came: Curses sent in the roome of blessings, are driven backe with a double vengeance.

CAP. LXXXVIII.

IN all the Ceremonies of the Church which remaine indifferent; doe according to the Constitution of that Church where thou art: The God of Order and Unitie, who created both the

the Soule and the Body, expects Unity in the one, and Order in both.

CAP. LXXXIX.

LEt thy religious Faſt be a voluntary abſtinence, not ſo much from Fleſh, as Fleſhly thoughts: God is pleas'd with that Faſt which gives to another, what thou denieſt to thy ſelfe; and when the afflicting of thy owne Body is the repairing of thy Brothers. He faſts truely that

that abstaines sadly, grieves really, gives chearefully, and forgives charitably.

CAP. XC.

IN the hearing of Mysteries keep thy tongue quiet: five words cost *Zaccherias* fortie weekes silence: In such heights, convert thy Questions into Wonders; and let this suffice thee, The Reason of the Deede, is the power of the Doer.

CAP.

CAP. XCI.

DEride not him whom the looſer world cals Puritane, leſt thou offend a little one: If he be an Hypocrite, God, that knowes him, will reward him; If Zealous, that God that loves him, will revenge him: If he be good, hee is good to Gods Glory: If evill, let him be evill at his owne charges: Hee that Judges, ſhall be Judged.

CAP.

CAP. XCII.

SO long as thou art ignorant, Be not asham'd to learne: Hee that is so fondly modest, not to acknowledge his owne defects of Knowledge, shall in time, be so foulely impudent to justifie his owne Ignorance: Ignorance is the greatest of all Infirmities; and, justified, the chiefest of all Follies.

CAP.

CAP. XCIII.

IF thou be a Servant, deale juſt by thy Maſter, as thou deſireſt thy Servant ſhould deale with thee: Where thou art commanded, be obedient; where, not commanded, be provident: Let diligence be thy Credit; Let faithfulneſſe be thy crowne: Let thy Maſters credit be thy care, and let his welfare be thy content: Let thine Eye be ſingle, and thy heart, humble:

Be

Be Sober, that thou mayſt be circumſpect: He that in Sobriety is not his owne man, being drunke, whoſe is he? Be neither contentious, nor Laſcivious: The one ſhewes a turbulent Heart; The other an idle Braine. A good Servant is a great Maſter.

CAP. XCIV.

LEt the Foundation of thy Affection be Vertue, then make the Building as rich, and as glori-

glorious as thou canst: If the Foundation be Beauty, or Wealth, and the Building Vertue, the Foundation is too weake for the Building; and it will fall: Happy is hee, the Palace of whose affection is founded upon Vertue, Wall'd with Riches, Glaz'd with Beautie, and Roof'd with Honor.

CAP. XCV.

IF thy Mother be a Widdow, give her

double Honor, who now Acts the parr of a double Parent. Remember her nine moneths Burthen, and her tenth moneths Travell: Forget not her Indulgence, when thou didst hang upon her tender breſt. Call to minde her prayers for thee before thou cam'ſt into the world; and her Cares for thee when thou wert come into the world. Remember her ſecret Groanes, her affectionate Teares, her broken

broken Slumbers, her daily Feares, her nightly frights. Relieve her wants; Cover her imperfections; comfort her Age: and the Widdowes Husband, will be the Orphans Father.

CAP. XCVI.

AS thou desireſt the Love of God and Man, beware of Pride: It is a tumor in thy minde that breakes and poyſons all thy Actions; It is a Worme in

thy Treaſure which eates and ruines thy Eſtate: It loves no man; Is beloved of no man; It diſparages Vertue in another by detraction; It diſrewards goodneſſe in it ſelfe, by Vaine-glory: The Friend of the Flatterer, the Mother of Envie, the Nurſe of Fury, the Baud of Luxury, the Sinne of Devills, and the Devill in Mankinde: It hates Superiors, It ſcornes Inferiors, It ownes no equalls: In ſhort; Till thou hate it, God

God hates thee.

CAP. XCVII.

SO behave thy ſelfe among thy Children, that they may love and honor thy preſence: Be not too fond, leſt they feare thee not: Be not too Bitter, leſt they feare thee too much: Too much familiarity will embolden them; Too little countenance will diſcourage them: So carry thy ſelfe, that they may rather feare thy

Diſpleaſure, than thy Correction: When thou reprov'ſt them, doe it in Seaſon; when thou corre&'ſt them, do it not in Paſſion: As a wiſe Child makes a happy Father, ſo a wiſe Father makes a happy Child.

CAP. XCVIII.

WHen thy Hand hath done a good A&, aske thy Heart if it be well done: The matter of a good A&ion is the deede done: The

The forme of a good Action is the manner of the Doing: In the first, another hath the Comfort, and thou, the Glory; In the other, thou hast the Comfort, and God, the Glory: That Deede is ill done wherein God is no shater.

CAP. XCIX.

WOuld'st thou purchase Heaven? Advise not with thy owne Ability. The price of Heaven is what

thou haſt: Examine not what thou haſt, but what thou art: Give thy ſelfe, and thou haſt bought it: If thy owne vileneſſe be thy feares, offer thy ſelfe and thou art precious.

CAP. C.

THe Birds of the Ayre dye to ſuſtaine thee, The Beaſts of the Field dye to nouriſh thee; The Fiſhes of the Sea dye to feede thee. Our ſtomackes are their com-

common Sepulcher. Good God! with how many deaths are our poore lives patcht up! How full of death is the miſerable life of momentary Man.

The End of the Second Century.

THE Third Century.

CHAP. I.

IF thou take paines in what is Good, the paines vaniſh; the Good remaines: If thou take pleaſure in what is Evill, the Evill remaines,

remaines, and the Pleaſure vaniſhes: What art thou the worſe for Paines, or the better for Pleaſure, when both are paſt?

CAP. II.

IF Thy Fancy, and Judgement have agreed in the choyſe of a fit wife, Be not too fond, leſt ſhe ſurfeit, nor too peeviſh, leſt ſhee languiſh: Love ſo, that thou mayſt be Fear'd; Rule ſo, that thou mayſt be

be Honor'd: Be not too diffident, leſt thou teach her to deceive thee, nor too ſuſpitious, leſt thou teach her to abuſe thee: If thou ſee a fault, let thy love hide it; If ſhe continue it, let thy wiſedome reprove it: Reprove her not openly, leſt ſhe grow bold: Rebuke her not tauntingly, leſt ſhe grow ſpitefull: Proclaime not her Beauty, leſt ſhe grow proud: Boaſt not her Wiſedome, leſt thou be thought fooliſh; Shew her

her not thy Imperfe&i-ons, leſt ſhe diſdaine thee: Pry not into her Dayry, leſt ſhee diſpiſe thee: Prophane not her Eares with looſe Communication, leſt thou defile the Sanctuary of her Modeſty: An underſtanding Husband, makes a diſcreet Wife; and ſhe, a happy Husband.

CAP. III.

WRinckle not thy Face with too much laughter, leſt thou

thou become rediculous; neither wanton thy Heart with too much Mirth, leſt thou become vaine: The Suburbs of Folly is vaine Mirth, and Profuſeneſſe of Laughter, is the City of Fooles.

CAP. IV.

LEt thy tongue take counſell of one Eye, rather than of two Eares; Let the newes thou reporteſt be rather ſtale than falſe, leſt thou be branded with the name of

of Lyer. It is an intollerable dishonor to be that which onely to be call'd so, is thought worthy of a Stabbe.

CAP. V.

LEt thy Discourse be such, as thy Judgement may maintaine, and thy Company may deserve. In neglecting this, thou losest thy words, In not observing the other, thou losest thy selfe. Give Wash to Swine, and Wort to men;

men; So ſhalt thou husband thy Gifts to the advantage of thy ſelfe, and ſhape thy Diſcourſe to the advancement of thy Hearer.

CAP. VI.

DOſt thou roare under the Torments of a Tyrant? weigh them with the ſufferance of thy Saviour, and they are no plague? Doſt thou rage under the Bondage of a raving Conſcience? Compare

it

it to thy Saviours Paſſion, and it is no paine. Have the tortures of Hell taken hold of thy deſpairing ſoule? Compare it to thy Saviours Torments, and it is no Puniſhment: What Senſe unequally compares, let Faith enterchangeably apply; and thy pleaſures have no Compariſon. Thy ſins are the Authors of his ſufferings; And his Hell is the price of thy Heaven.

CAP.

CAP. VII.

ART thou baniſht from thy owne Country? Thanke thy owne folly: Hadſt thou choſen a right home, thou hadſt bin no Exull: Hadſt thou commanded thy owne Kingdome, all Kingdomes had beene thy owne: The Foole is baniſht in his owne Country; The Wiſeman is in his own Country, though baniſht: The Foole wanders; The Wiſe-

Wiſeman travells.

CAP. VIII.

IN ſeeking Vertue, if thou finde poverty, be not aſhamed: the fault is none of thine. Thy Honor, or Diſhonor is purchaſed by thy owne Actions. Though Vertue give a ragged Livery, ſhe gives a golden Cognizance. If her ſervice make thee poore, bluſh not. Thy poverty may diſadvantage thee, but not diſhonor thee.

CAP.

CAP. IX.

GAze not on Beauty too much, leſt it blaſt thee; nor too long, leſt it blind thee: nor too neare, leſt it burne thee: If thou like it, it deceives thee; If thou love it, it diſturbes thee; If thou luſt after it, it deſtroyes thee: If vertue accompany it, it is the Hearts Paradiſe; If Vice aſociate it, it is the Soules Purgatory: It is the Wiſemans Bonefire, and

and the Fooles Furnace.

CAP. X.

IF thou wouldſt have a good Servant, let thy Servant finde a wiſe Maſter: Let his food, reſt, and wages be ſeaſonable: Let his labour, recreations, and attendance depend upon thy pleaſure: Be not Angry with him too long, leſt hethink thee malicious; nor, too ſoone, leſt hee conceive thee raſh, nor too often, leſt he count thee

thee humorous. Be not too fierce, leſt hee love thee not; nor too remiſſe, leſt he feare thee not; nor too familiar, leſt he prize thee not. In brief, whil'ſt thou giveſt him the liberty of a Servant, beware thou loſeſt not the Majeſtie of a Maſter.

CAP. XI.

IF thou deſire to be chaſt in Wedlocke, keepe thy ſelfe chaſt before thou wedd'ſt: Hee that hath knowne plea-

ſure

ſure unlawfully, will hardly be reſtrained from unlawfull pleaſure. One Woman was created for one Man: He that ſtraies beyond the limits of Liberty, is brought into the Vierge of Slavery. Where one is enough, two is too many, and three is too few.

CAP. XII.

IF thou would'ſt be juſtified acknowledge thy injuſtice: Hee that con-

confesses his Sinne begins his Journy towards Salvation: Hee that is sorry for it, mends his pace: Hee that forsakes it, is at his Journies end.

CAP. XIII.

BEfore thou reprehend another, take heede thou art not culpable in what thou goest about to reprehend. He that clenses a blot with blotted fingers, makes a greater blurre.

CAP. XIV.

BEware of drunkennesse, lest all good men beware of thee; Where Drunkennesse raignes, there reason is an Exul, Vertue, a stranger; God, an Enemy; Blasphemy is Wit, Oathes are Reth'ricke, and Secrets are Proclamations. *Noah* discover'd that in one houre, drunke, which sober, he kept secret sixteene hundred yeares.

CAP. XV.

WHat thou giveſt to the Poore, thou ſecureſt from the Thiefe, but what thou withhold'ſt from his neceſſity, a Thiefe poſſeſſes. Gods Exchequer is the Poore mans Box: when thou ſtrik'ſt a Tally, he becomes thy debtor.

CAP. XVI.

TAke no pleaſure in the folly of an Ideot,

deot, nor in the Fancy of a Lunaticke, nor in the frenzie of a Drunkard. Make them the obje& of thy Pitty; not, of thy Paſtime; When thou behold'ſt them, behold, how thou art beholding to him that ſuffred thee not be like them. There is no difference betweene thee and them, but Gods Favour.

CAP. XVII.

IF being in eminent place, thou haſt incurr'd the Obloquie of the multitude, the more thou endeavoreſt to ſtop the ſtreame, the more it overflowes; Wiſely rather divert the courſe of the vulgar humor, by devulging and ſpreading ſome rediculous novelty which may preſent new matter to their various Fancie, and ſtave their tongues from off thy wor-

worried name. The first subject of the common voyce is the last newes.

CAP. XVIII.

IF thou desire to see thy Childe Vertuous, let him not see his Fathers Vices: Thou canst not rebuke that in them, that they behold practis'd in thee; Till Reason be ripe, Examples direct more than Precepts: Such as thy behaviour is before thy Childrens faces, such com-

monly is theirs behind their Parents backs.

CAP. XIX.

VSe Law and Phyſicke onely for neceſſity; They that uſe them otherwiſe, abuſe themſelves, into weake Bodies, and light Purſes: They are good Remedies, bad Buſineſſes, and worſe Recreations.

CAP.

CAP. XX.

BE not over curious in prying into Myſteries; leſt, by ſeeking things which are needleſſe, thou omitteſt things which are neceſſary: It is more ſafe to doubt of uncertaine matters, than to deſpute of undiſcover'd Myſteries.

CAP. XXI.

IF what thou haſt received from God thou ſhareſt to the poore, thou haſt gain'd a bleſſing by the hand; If what thou haſt taken from the poore, thou giveſt to God, thou haſt purchaſed a Curſe into the Bargaine. Hee that puts to pious uſes, what he hath got by impious Uſury, robbes the Spittle to raiſe an Hoſpitall; and the cry of the one, will

will out-plead the prayers of the other.

CAP. XXII.

LEt the end of thy Argument be rather to discover a doubtfull Truth, than a Commanding Wit; In the one, thou shalt gaine Substance; In the other, Froth: That flint strikes the Steele in vaine, that propagates no sparkles; Covet to bee Truths Champion, at least to hold her Colours: Hee

that pleads againſt the Truth, takes paines to be overthrowne; or, if a Conqueror, gaines but falſe-glory by the conqueſt.

CAP. XXIII

TAke no pleaſure in the death of a creature; If it be harmeleſſe or uſeleſſe, deſtroy it not If uſefull, or harmefull, deſtroy it mercifully; He that mercifully made his Creatures for thy ſake, expects thy mercy upon

upon them for his ſake. Mercy turnes her backe to the unmercifull.

CAP. XXIV.

IF thou art call'd to the dignity of a Prieſt, the ſame voyce cals thee to the honor of a Judge; If thy Life and Doctrine be good, thou ſhalt Judge others: If thy Doctrine be good, and thy Life bad; onely thy ſelfe: If both be good, thou teacheſt thy people to eſcape condemnation:

nation: If this be good, and that bad, thou teacheſt God to condemne thee.

CAP. XXV.

IF thou be not a *Prometheus* to adviſe before thou doeſt; be an *Epimetheus* to examine when thou haſt done: When the want of adviſe hath brought forth an improvident Act, the Act of Examination may produce a profitable Repentance.

CAP.

CAP. XXVI.

IF thou desire the happinesse of thy Soule, the health of thy Body, the prosperity of thy Estate, the preservation of thy credit, converse not with a Harlot: Her eyes runne thy reputation in debt; Her lips demand the payment; Her brests arrest thee; Her armes imprison thee; from whence, beleeve it, thou shalt hardly get forth till thou hast either ended

ded the dayes of thy Credit, or pay'd the utmoſt farthing of thy Eſtate.

CAP. XXVII.

CArry a watchfull eye upon thoſe Familiars that are either Silent at thy Faults, or Soothe thee in thy Frailties, or excuſe thee in thy Follies; for ſuch are either Cowards, or Flatterers, or Fooles: If thou entertaine them in proſperity, the Coward will leave

leave thee in thy dangers, the Flatterer will quit thee in thy Adverſity: But the Foole will never forſake thee.

CAP. XXVIII.

IF thou haſt an Eſtate, and a Sonne to inherit it, keepe him not too ſhort, leſt he thinke thy life too long; what thou alloweſt him, let him receive from thy hand, as Gift; not from thy Tenants, as Rent: Keepe the Reines of thy Eſtate

Eſtate in thy own hand, leſt thou forſaking the Soveraignty of a Father, he forget the Reverence of a Child: Let his Liberty be grounded on thy permiſſion, and keep him within the compaſſe of thy Inſtruction: Let him feele, thou haſt the Curbe, though occaſion urge thee not to checke. Give him the choiſe of his owne wife, if he be wiſe. Counſell his affection rather than croſſe it, if thou beeſt wiſe; leſt his mar-

riage-

riage-bed be made in ſecret, or depend upon thy Grave. If he be given to laviſh Company, endeavour to ſtave him off with lawfull Recreations: Be chearfull with him, that hee may love thy preſence; and winke at ſmall faults, that thou mayſt gaine him: Be not alwayes chiding, leſt thou harden him; neither knit thy brow too often, leſt thou diſhearten him: Remember, the diſcretion of a Father oft times prevents the

the deſtruction of a Childe.

CAP. XXIX.

IF thou hide thy Treaſure upon the Earth, how canſt thou expect to finde it in Heaven? Canſt thou hope to be a ſharer, where thou haſt repoſed no ſtocke? What thou giveſt to Gods Glory, and thy Soules health, is laid up in Heaven, and is onely thine; that alone, which thou exchangeſt, or hideſt

deſt upon Earth; is loſt.

CAP. XXX.

REgard not in thy Pilgrimage how difficult the paſſage is, but whether it tends; nor how delicate the Journey is, but where it ends: If it be eaſie, ſuſpect it; If hard, endure it: Hee that cannot excuſe a bad way, accuſes his owne Sloth; and he that ſtickes in a bad paſſage, can never attaine a good Journyes end.

CAP.

CAP. XXXI.

MOney is both the Generation and Corruption of purchas'd Honor: Honor is both the Childe and Slave of potent Money: The credit which Honor hath loſt, Money hath found: When Honor grew Mercenary, Money grew Honourable. The way to be truely Noble, is to contemne both.

CAP.

CAP. XXXII.

GIve not thy tongue too great a liberty, leſt it take thee priſoner: A word unſpoken is like the Sword in thy Scabberd, thine; If vented, thy Sword is in anothers hand: If thou deſire to be held wiſe, be ſo wiſe as to hold thy tongue.

CAP. XXXIII.

IF thou be ſubject to any great vanity, nouriſh

riſh it not: If it will be entertained, encourage it not: If it grow ſtrong, more ſtrongly ſtrive againſt it; If too ſtrong, pray againſt it; If it weaken not, joyne Faſting to thy Prayer; If it ſhall continue, adde perſeverance to both; If it decline not, adde patience to all, and thou haſt conquered it.

CAP. XXXIV.

HAth any wounded thee with Injuries? meete

meete them with patience; Hasty words ranckle the wound, Soft language dresses it, Forgivenesse cures it, and Oblivion takes away the scarre. It is more noble, by silence, to avoyd an Injury, than by Argument to overcome it.

CAP. XXXV.

BE not instable in thy Resolutions, nor various in thy actions, nor inconstant in thy Affections: So deliberate, that

that thou maist resolve; So resolve that thou maist performe, So performe, that thou mayst persevere: Mutability is the badge of Infirmity.

CAP. XXXVI.

LEt not thy good Intention flatter thee to an evil Action, What is essentially evill, no circumstance can make good; It matters not with what minde thou didst that, which is unlawfull, being done, If the

the Act be good, the Intention crownes it; If bad, it depoſes thy Intention: No evill Action may be well done.

CAP. XXXVII.

LOve not thy Children too unequally; or, if thou doſt, ſhew it not, leſt thou make the one Proud, the other Envious, and both Fooles: If Nature hath made a difference, it is the part of a tender Parent to helpe the weakeſt

keſt. That triall is not faire, where Affection is the Judge.

CAP. XXXVIII.

IN giving of thy Almes, enquire not ſo much into the perſon, as his neceſſitie: God lookes not ſo much upon the merits of him that requires, as into the manner of him that relieves: If the man deſerve no', thou haſt given it to Humanity.

CAP. XXXIX.

IF thou desire the Eucharist should be thy Supper, let thy life be thy Chaplaine; If thy owne worthinesse invites thee, presume not to come; if the sorrowfull sense of thy owne sinnes forbid thee, presume not to forbeare: If thy Faith be strong, it will confirme it; If weake, it will strengthen it, He onely that wants

Faith is the forbidden gueſt.

CAP. XL.

WOuldſt thou trafficke with the beſt advantage, and Crowne thy ventures with the beſt returne? Make the poore thy Chapman, and thy purſe thy Factor: So ſhalt thou give trifles which thou could'ſt not keepe, to receive treaſure which thou canſt not loſe: There's no ſuch Merchant

chant as the charitable man.

CAP. XLI.

FOllow not the multitude in the evill of ſinne, leſt thou ſhare with the multitude in the evill of puniſhment: The number of the Offenders diminiſh not the qualitie of the offence: As the multitude of Suiters drawes more favour to the Suite, So the multitude of Sinners drawes

more punishment on the Sin: The number of the Faggots multiplies the fury of the Fire.

CAP. XLII.

IF thou be angry with him that reproves thy Sinne, thou secretly confessest his reproofe to be just: If thou acknowledge his Reproofe to be just, thou secretly confessest thy anger to be unjust. Hee that is angry with the just Reprover, kindles the fire of

of the juſt Revenger.

CAP. XLIII.

DOe well while thou maiſt, leſt thou doe evill when thou wouldſt not: He that takes not advantage of a good Power, ſhall loſe the Benefit of a good Will.

CAP. XLIV.

LEt not mirth be thy profeſſion, leſt thou become a Make-ſport. He that hath but gain'd

the Title of a Jester, let him assure himselfe, The Foole's not farre off.

CAP. XLV.

IN every Relative Action, change Conditions with thy brother; Then aske thy Conscience what thou would'st be done to; Being truely resolved exchange againe, and doe thou the like to him, and thy Charitie shall never erre: It is injustice to doe, what without impati-

patience thou canſt not ſuffer.

CAP. XLVI.

LOve thy neighbour for Gods ſake, and God for his owne ſake, who created all things for thy ſake, and redeemed thee for his mercy ſake: If thy love have any other Object, it is falſe love; If thy Object have any other end, it is felſe-love.

CAP. XLVII.

LEt thy Converſation with men, be ſober and ſincere; Let thy devotion to God be dutifull and decent: Let the one be hearty, and not haughty: Let the other be humble, and not homely: So live with men, as if God ſaw thee; So pray to God, as if men heard thee.

CAP.

CAP. XLVIII.

GOds Pleaſure is the Winde our Actions ought to ſayle by: Mans Will is the Streame that Tydes them up and downe; If the Winde blow not, thou maiſt take the advantage of the Tide; If it blow, no matter which way the Streame runnes, if with thee, thy voyage will be the ſhorter; If againſt thee, the Sea will be the rougher: It is ſafer

fer to ſtrive againſt the Streame, than to ſayle againſt the Winde.

CAP. XLIX.

IF thou deſire much Reſt, deſire not too much: there is no leſſe trouble in the preſervation, than in the acquiſition of abundance; *Diogenes* found more reſt in his Tubbe, than *Alexander* on his Throne.

CAP.

CAP. L.

WOuldſt thou multiply thy riches? Diminiſh them wiſely: Or wouldſt thou make thy Eſtate entire, divide it charitably: Seeds that are ſcattered encreaſe, but hoorded up, they periſh.

CAP. LI.

HOw cam'ſt thou by thy Honor? By Money: How cam'ſt thou

thou by thy Money? By Extortion: Compare thy penn'worth with the price, and tell me truely, how truely Honorable thou art. It is an ill purchase that's encumbred with a Curse, and that Honor will be ruinous that is built on Ruines.

CAP. LII.

IF thy Brother hath privatly offended thee, reprove him privately, and having lost himselfe

ſelfe in an Injury, thou ſhalt finde him in thy forgiveneſſe. He that rebukes a private fault openly, betrayes it, rather than reproves it.

CAP. LIII.

WHat thou deſireſt, inſpect throughly before thou proſecute: Caſt one eye upon the Inconveniences, as well as the other upon the Conveniences. Weigh the fulneſſe of the Barne with the Charge

Charge; of the Plough: Weigh Honor with her Burthen, and Pleaſure with her Dangers; So ſhalt thou undertake wiſely what thou deſireſt; or moderate thy deſires in Vndertaking.

CAP. LIV.

IF thou oweſt thy whole ſelfe to thy God for thy Creation, what haſt thou left to pay for thy Redemption, that was not ſo cheape as thy Creation?

In thy Creation, he gave thee to thy ſelfe, and by thy ſelfe to him: In thy Redemption hee gave himſelfe to thee, and through him reſtor'd thee to thy ſelfe: Thou art given and reſtor'd: Now what oweſt thou unto thy God? If thou haſt payd all thy debts, give him the Surpluſage, and thou haſt merited.

CAP.

CAP. LV.

IN thy Diſcourſe take heede what thou ſpeakeſt, to whom thou ſpeakeſt, how thou ſpeakeſt, and when thou ſpeakeſt: What thou ſpeakeſt, ſpeake truely, when thou ſpeakeſt, ſpeake wiſely. A Fooles heart is in his Tongue; but a Wiſe mans Tongue is in his heart.

CAP.

CAP. LVI.

BEfore thou a& a Theft, consider what thou art about to do: If thou take it, thou loseſt thy ſelfe; If thou keepe it, thou diſenableſt thy Redemption; Till thou reſtor'ſt it, thou canſt not be reſtored; When it is reſtor'd, it muſt coſt thee more paine, and ſorrow, than ever it brought thee pleaſure or profit. It is a great folly to pleaſe the Palate with that

that which thou knoweſt, muſt either be vomited, or thy death.

CAP. LVII.

SIlence is the higheſt wiſedome of a Foole, and Speech is the greateſt triall of a Wiſe man; If thou would'ſt be knowne a Wiſe man let thy words ſhew thee ſo; If thou doubt thy words, let thy ſilence feigne thee ſo. It is not a greater point of Wiſedome to diſcover Knowledge,

ledge than to hide Ignorance.

CAP. LVIII.

THe Clergy is a Coppy Booke; Their Life is the Paper, whereof some is Purer, some Courser: Their Doctrine is the Copies; some written in a Plaine Hand, others in a Flowrishing Hand, some in a Text Hand, some in a Roman Hand, others in a Court Hand, others in a Bastard Roman: If the choise

choiſe be in thy power, chuſe a Booke that hath the fineſt Paper; Let it not be too ſtraight, nor too looſely bound, but eaſie to lye open to every Eye: follow not every Coppy, leſt thou be good at none: Among them all, chuſe one that ſhall be moſt Legible, and Uſefull, and fulleſt of Inſtructions. But if the Paper chance to have a Blot, Remember, the Blot is no part of the Coppy.

CAP.

CAP. LIX.

VErtue is nothing but an Act of loving that which is to be beloved, and that Act is Prudence, from whence not to be removed by constraint is Fortitude; not to be allur'd by enticements is temperance; not to be diverted by Pride is Justice. The declining of this Act is Vice.

CAP.

CAP. LX.

REbuke thy Servants fault in private; publique reproofe hardens his ſhame: If he be paſt a youth, ſtrike him not: He is not fit for thy ſervice, that after wiſe reproofes will either deſerve thy ſtrokes, or digeſt them.

CAP. LXI.

TAke heede rather what thou receiveſt;

veſt, than what thou giveſt; What thou giveſt leaves thee, what thou takeſt, ſticks by thee: He that preſents a gift buyes the Receiver; He that takes a gift ſels his Liberty.

CAP. LXII.

THings Temporall, are ſweeter in the Expectation: Thing Eternall are ſweeter in the Fruition: The firſt ſhames thy Hope, the ſecond crownes it: It is

a vaine Journey, whose end affords lesse pleasure than the way.

CAP. LXIII.

KNow thy selfe that thou mayst Feare God: Know God, that thou mayst Love him; In this, thou art initiated to wisedome; In that, perfected: The Feare of God is the beginning of Wisedome: The Love of God is the fullfilling of the Law.

CAP.

CAP. LXIV.

IF thou haſt Providence to foreſee a danger, let thy Prudence rather prevent it, than feare it. The feare of future evils, brings oftentimes a preſent miſchiefe: Whilſt thou ſeek'ſt to prevent it, practice to beare it. Hee is a wiſe man can avoid an evill; he is a patient man that can endure it; but he is a valiant man can conquer it.

CAP. LXV.

IF thou haſt the place of a Magiſtrate, deſerve it by thy Juſtice, and dignifie it with thy Mercie: Take heed of early gifts: An open hand makes a blind eye: Be not more apt to puniſh Vice, than to encourage Vertue. Be not too ſevere, leſt thou be hated, nor too remiſſe, leſt thou be ſlighted: So execute Juſtice, that thou mayſt be Loved;

ſo

So execute Mercy, that thou maist be Feared.

CAP. LXVI.

LEt not thy Table exceede the fourth part of thy Revenue: Let thy provision be solid, and not farre fetcht, fuller of Substance than Art: Be wisely frugall in thy preparation, and freely chearefull in thy entertainment; If thy Guests be right, it is enough; If not; It is too much: Too much is a

Vanitie; Enough is a Feaſt.

CAP. LXVII.

LEt thy Apparell be decent, and ſuited to the quality of thy Place and Purſe : Too much punctuality, and too much moroſity are the two Poles of Pride; Be neither too early in the Faſhion, not too long out of it, nor too preciſely in it : What cuſtome hath civiliz'd is become decent, till then, ridiculous:

lous: Where the Eye is the Jury, thy Apparell is the Evidence.

CAP. LXVIII.

IF thy Words be too luxuriant, confine them, leſt they confine thee: He that thinkes he never can ſpeak enough, may eaſily ſpeake too much. A full tongue, and an empty braine are ſeldome parted.

CAP. LXIX.

IN holding of an Argument, be neither chollericke, nor too opinionate; The one distempers thy Understanding; The other abuses thy Judgement: Above all things decline Paradoxes and Mysteries: Thou shalt receive no honor, either in maintaining ranke Falsehoods, or medling with secret Truths; As hee that pleades against the Truth,

Truth, makes Wit the Mother of his Error; So, hee that argues beyond warrant, makes Wisedome the Midwife of his Folly.

CAP. LXX.

DEtaine not the Wages from the poore Man that hath earn'd it, lest God withhold not thy Wages from thee: If hee complaine to thee, heare him, lest hee complaine to Heaven, where he will

be heard: If hee hunger for thy ſake, thou ſhalt not proſper for his ſake. The Poore mans Penny is a Plague in the Rich mans Purſe.

CAP. LXXI.

BE not too cautious in diſcerning the fit Objects of thy Charity, leſt a ſoule periſh through thy diſcretion; What thou giveſt to miſtaken want, ſhall returne a bleſſing to thy deceived heart: Better in re-

releiving Idleneſſe to commit an accidentall evill, then in neglecting miſery to omit an eſſentiall good; Better two Drones be preſerv'd, than one Bee periſh.

CAP. LXXII.

THeology is the Empreſſe of the world; Myſteries are her Privie Counſell: Religion is her Clergy; The Arts her Nobility; Philoſophy, her Secretary; The Graces her Maids of Honor;

Honor; The Morall Vertues, the Ladyes of her Bedchamber; Peace is her Chamberlaine; True Joy, and endleſſe Pleaſures are her Courtiers; Plenty her Treaſurer; Poverty her Exchequer: The Temple is her Court; If thou deſire acceſſe to this great Majeſty, the way is by her Courtiers; If thou haſt no power there, the common way to the Soveraigne is the Secretary.

CAP.

CAP. LXXIII.

IT is an evill knowledge to know the good thou ſhouldſt embrace, unleſſe thou likewiſe embrace the good thou knoweſt : The breath of Divine Knowledge, is the Bellowes of Divine Love, and the flame of Divine Love, is the perfection of Divine Knowledge.

CAP.

CAP. LXXIV.

IF thou desire Rest unto thy Soule, Be Just; He that doth no Injury, feares not to suffer Injurie: The unjust minde is alwayes in labour: It either practises the evill it hath Projected; or Projects to avoid the evill it hath deserved.

CAP. LXXV.

ACcustome thy Palat to what is most usuall

uſuall: He that delights in Rarities, muſt often feede diſpleas'd, and ſometimes lye at the mercie of a deare Market: Common foode nouriſhes beſt, delicates pleaſe moſt: The ſound ſtomacke preferres neither. What art thou the worſe for the laſt yeares plaine diet, or what now the better for thy laſt great Feaſt.

CAP.

CAP. LXXVI.

WHo ever thou art, thou haſt done more evill in one day, than thou canſt expiate in ſix; and canſt thou thinke the evill of ſixe dayes, can require leſſe than one? God hath made us rich in dayes, by allowing ſixe, and himſelfe poore by reſerving but one; and ſhall wee ſpare our owne Flocke, and ſheare his Lambe? Hee that hath done nothing

thing but what hee can justifie in the sixe dayes, may play the seventh.

CAP. LXXVII.

HOpe and Feare, like *Hipocrates* Twins, should live and die together; If Hope depart from Feare, it travels by Security, and lodges in Presumption; If Feare depart from Hope, it travels to Infidelity, and Innes in Despaire; The one shuts up Heaven, the other opens Hell: The one

one makes thee insensible of Gods frownes; The other, incapable of Gods Favours; and both teach God to be unmercifull, and thee to be most miserable.

CAP. LXXVIII.

CLose thine Eare against him that shall open his Mouth secretly against another; If thou receive not his words, they flee backe, and wound the Reporter; If thou receive them,

them, they flee forward, and wound the Receiver.

CAP. LXXIX.

IF thou wouldst preserve a sound Body, use fasting and walking; If a healthfull Soule, Fasting and Praying; Walking exercises the Body; Praying exercises the Soule; Fasting clenses both.

CAP. LXXX.

WOuldſt thou not bee thought a Foole in anothers conceit? Be not wiſe in thine owne; Hee that truſts to his owne wiſedome, proclaimes his owne Folly: He is truely wiſe, and ſhall appeare ſo, that hath Folly enough to be thought not worldly wiſe, or wiſedome enough to ſee his owne Folly.

CAP.

CAP. LXXXI.

DEsir'ſt thou Knowledge? Know the end of thy deſire: Is it onely to know? Then it is Curioſity: Is it becauſe thou mayſt be knowne? Then 'tis Vanity: If becauſe thou maiſt Edifie, it is Charity: If becauſe thou mayſt be Edified, it is Wiſdome. That Knowledge turnes to meere Excrement, that hath not ſome heat of Wiſedome

dome to digeſt it.

CAP. LXXXII.

WIſedome without Innocencie is Knavery; Innocencie without Wiſdome is Foolery: Be therefore as wiſe as Serpents, and Innocent as Doves. The ſubtilty of the Serpent, inſtructs the Innocence of the Dove. The Innocencie of the Dove, corrects the ſubtilty of the Serpent; What God hath joyn'd together, let no

no man ſeparate.

CAP. LXXXIII.

THe more thou imitateſt the Vertues of a Saint departed, the better thou celebrat'ſt that Saints day. God is not pleaſed with ſurfeiting for his ſake, who with his faſting ſo often pleas'd his God.

CAP. LXXXIV.

CHuſe not thy ſerviceable Souldier out

out of soft Apparell, lest he prove effeminate, nor out of a full purse, lest he grow timerous; They are more fit for action, that are fiery to gaine a Fortune abroad, than they that have Fortunes to lose at home. Expectation breeds Spirit; Fruition brings Feare.

CAP. LXXXV.

GOd hath given to Mankinde a Common Liberty, his Creatures; and to every man

a proper Booke, Himselfe, being an Abridgement of all the others: If thou reade with Understanding, it will make thee a great Master of Philosophy, and a true Servant to the Divine Author; If thou but barely read, it will make thee thy owne Wise man, and the Authors Foole.

CAP. LXXXVI.

DOubt is a weake Childe lawfully begotten

gotten betweene an obstructed Judgement, and a faire Understanding. Opinion is a bold Bastard gotten betweene a strong Fancy, and a weake Judgement; It is lesse dishonorable to be ingeniously doubtfull than rashly opinionate.

CAP. LXXXVII.

AS thou art a morall man, esteeme thy selfe not as thou art, but as thou art esteem'd. As thou

thou art a Christian, esteeme thy selfe as thou art, not as thou art esteem'd: Thy price in both rises and falls as the Market goes. The Market of a morall man is wilde Opinion. The Market of a Christian is a good Conscience.

CAP. LXXXVIII.

PRovidence is an exercise of Reason; Experience an Act of Sense: By how much Reason excells Sense, by

so much Providence exceedes Experience. Providence prevents that danger, which Experience repents: Providence is the rationall Daughter of Wisedome: Experience the Empyricall Mistresse of Fooles.

CAP. LXXXIX.

HAth Fortune dealt thee ill Cards? Let Wisedome make thee a good Gamster: In a faire Gale, every Foole may

may sayle; but wise behaviour in a storme commends the wisedome of a Pilot: To beare Adversity with an equall minde, is both the signe and glory of a brave Spirit.

CAP. XC.

IF any speake ill of thee, flee home to thy owne Conscience, and examine thy heart: If thou be guilty, tis a just Correction; If not guilty, Tis a faire Instructi-

on: Make uſe of both, ſo ſhalt thou diſtill Honey out of Gall, And out of an open Enemy, create a ſecret Friend.

CAP. XCI.

AS the exerciſe of the Body naturall is moderate Recreation, ſo the exerciſe of the Body Politicke, is Military Diſcipline: By that, the one is made more able, by this, the other is made more active: Where both are wanting, there wants

wants no danger to the one, through a humerous superfluity, to the other, by a negligent security.

CAP. XCII.

GOd is above thee, Beasts are beneath thee: Acknowledge him that is above thee, and thou shalt be acknowledg'd by them that are under thee: Whilst *Daniel* acknowledg'd God to be above him, the Lyons acknowledge *Da-*

niel to be above them,

CAP. XCIII.

TAke heede whilſt thou ſheweſt Wiſedome in not ſpeaking, thou betraiſt not thy folly in too long ſilence: If thou art a Foole, thy ſilence is Wiſedome, If a Wiſe man, too long ſilence is folly; As too many words from a Fooles mouth, gives a Wiſe man no leave to ſpeake; So too long ſilence in a Wiſe man, gives

gives a Foole the opportunity of ſpeaking; and makes thee guilty of his Folly.

CAP. XCIV.

CONſider what thou wert, what thou art; what thou ſhalt be: What's within thee; what's above thee, what beneath thee, what's againſt thee? What was before thee, what ſhall be after thee; and this will bring to thy ſelfe Humility, to thy neigh-

bour Charity, to the world, Contempt, to thy God Obedience: Hee that knowes not himselfe Positively, can not know himselfe Relatively.

CAP. XCV.

THink not thy Love to God merits Gods Love to thee: His acceptance of thy duty crownes his owne Gifts in thee: Mans Love to God is nothing but a faint reflection of Gods Love to man.

CAP.

CAP. XCVI.

BE alwayes leſſe willing to ſpeake than to heare; what thou heareſt thou receiveſt; what thou ſpeakeſt thou giveſt. It is more glorious to give, more profitable to receive.

CAP. XCVII.

SEeſt thou Good dayes, prepare for Evill times: No Summer but hath his Winter: He never reap'd Comfort

fort in Adversitie, that sow'd it not in Prosperitie.

CAP. XCVIII.

IF being a Magistrate, thou conniveſt at Vice, thou nouriſheſt it; If thou ſpareſt it; thou committeſt it: What is not, by thee, puniſht in others, is made puniſhable in thee. Hee that favours preſent evills, entayles them upon his poſterity: Hee that excuſes the Guilty, condemns

demns the Innocent.

CAP. XCIX.

TRuth haunts no Corners, seekes no By-wayes: If thou professe it, doe it openly: If thou seeke it, doe it fairely: Hee deserves not to professe Truth, that professes it fearefully: Hee deserves not to finde the Truth that seekes it fraudulently.

CAP. C.

IF thou desire to be wiser yet, thinke not thy

thy ſelf yet wiſe enough: And if thou deſire to improve knowledge in thy ſelfe, deſpiſe not the Inſtructions of another: He that inſtructs him that thinks himſelfe wiſe enough, hath a Foole to his Scholler: Hee that thinkes himſelfe wiſe enough to inſtruct himſelfe, hath a Foole to his Maſter.

The End of the Third Century.

THE *Fourth Century.*

CHAP. I.

DEmeane thy self more warily in thy Study, than in the Street. If thy publike Actions have a hundred witnesses, thy private have a thousand.

The

The multitude lookes but upon thy Actions: Thy Conſcience lookes into them: The multitudē may chance to excuſe thee, if not acquit thee; thy Conſcience will accuſe thee, if not condemne thee.

CAP. II.

OF all Vices take heede of Drunkenneſſe; Other Vices are but fruits of diſordered Affections: This diſorders, nay, baniſhes Reaſon:

ſon: Other Vices but impaire the Soule, This demolliſhes her two chiefe Faculties; The Underſtanding, and the Will: Other Vices make their owne way; This makes way for all Vices: Hee that is a Drunkard is qualified for all Vice.

CAP. III.

IF thy ſinne trouble thee, let that trouble comfort thee; As pleaſure in the remembrance of

of sinne exasperates Justice, so sorrow in the repentance of sinne mollifies Mercy: It is lesse danger to commit the sinne we delight in, than to delight in the sinne we have committed, and more Joy is promis'd to Repentance, than to Innocencie.

CAP. IV.

THe way to God is by thy selfe; The way to thy Selfe is by thy owne Corruptions: He

He that baulks this way, erres; He that travells by the Creatures, wanders. The motion of the Heavens shall give thy soule no Rest: The Vertue of Herbs shall not encrease thine. The height of all Phylosophy, both Naturall and Morall is to know thy selfe, and the end of this Knowledge is to know God.

CAP.

CAP. V.

INfamy is where it is receiv'd: If thou art a Mudde-wall it will sticke; If Marble, it will rebound: If thou storme at it, tis Thine: If thou contemne it 'tis His.

CAP. VI.

IF thou desire Magistracie, learne to forget thy selfe; If thou undertake it, bid thy selfe farewell

well; Hee that lookes upon a Common cauſe with private eyes, lookes through falſe Glaſſes. In the exerciſe of thy politique Office, thou muſt forget both Ethicks and Oeconomicks. He that puts on a publike Gown, muſt put off a private Perſon.

CAP. VII.

LEt the words of a Virgin, though in a good Cauſe, and to as good Purpoſe, be neither

ther violent, many, bold, nor first, nor last: It is lesse shame for a Virgine to be lost in a blushing Silence, than to be found in a bold Eloquence.

CAP. VIII.

ART thou in plenty? Give what thou wilt: Art thou in Povertie? Give what thou canst: As what is receiv'd, is receiv'd according to the manner of the Receiver; so what

is given, is priz'd according to the measure of the Giver: He is a good Workeman that makes as good worke as his Matter will permit.

CAP. IX.

GOd is the Author of Truth, the Devill the Father of Lyes: If the telling of a Truth shall endanger thy life, the Author of Truth will protect thee from the danger, or reward thee for thy damage.

If

If the telling of a Lye may ſecure thy Life, the Father of Lyes will beguile thee of thy gaines, or traduce the ſecurity. Better by loſing of a life to ſave it, than by ſaving of a life to loſe it. However, better thou periſh than the Truth.

CAP. X.

COnſider not ſo much what thou haſt, as what others want: What thou haſt, take heede thou loſe not. What thou

thou haſt not, take heed thou covet not: If thou haſt many above thee, turne thy eye upon thoſe that are under thee: If thou haſt no Inferiors, have patience a while, and thou ſhalt have no Superiors. The Grave requires no Marſhall.

CAP. XI.

IF thou ſeeſt any thing in thy ſelfe, which may make thee proud, looke a little further, and thou ſhalt finde enough to

humble thee, if thou be wiſe, View the Peacocks feathers with his feete, and weigh thy beſt parts with thy imperfections: He that would rightly prize the man, muſt reade his whole Story.

CAP. XII.

LEt not the ſweetneſſe of Contemplation be ſo eſteem'd, that Action be deſpis'd. *Rachel* was more faire, *Leah* more fruitfull: As contemplation is more delight-

delightfull, ſo is it more dangerous: *Lot* was upright in the City, and wicked in the Mountaine.

CAP. XIII.

IF thou haſt but little, make it not leſſe by murm'ring: If thou haſt enough, make it not too much by unthankfulneſſe: He that is not thankefully contented with the leaſt favour he hath receiv'd, hath made himſelfe incapable of

the leaſt favour hee can receive.

CAP. XIV.

WHat thou haſt taken unlawfully, reſtore ſpeedily, for the ſinne in taking it is repeated every minute thou keep'ſt it: If thou canſt, reſtore it in kinde: If not, in value; If it may be, reſtore it to the partie; If not, to God: The Poore is Gods Receiver.

CAP.

CAP. XV.

LEt the feare of a Danger be a ſpurre to prevent it : Hee that feares otherwiſe, gives advantage to the danger : It is leſſe folly not to endeavour the prevention of the evill thou feareſt, than to feare the evill which thy endeavour cannot prevent.

CAP. XVI.

IF thou haſt any excellence which is thine owne, thy tongue may glory in it without ſhame; but if thou haſt receiv'd it, thy glory is but uſurpation; and thy Pride is but the Prologue of thy ſhame: Where Vain-glory commands, there Folly counſels; where Pride Rides, there Shame Lacques.

CAP.

CAP. XVII.

GOd hath ordained his Creatures, not onely for neceſſity, but delight; Since hee hath carv'd thee with a bountifull hand, feare not to receive it with a liberall heart: Hee that gave thee Water to allay thy Thirſt, gave thee Wine to exhilerate thy heart. Reſtore him for the one, a neceſſity of thanks, returne him for the other, the chearfulnes of praiſe.

CAP. XVIII.

IF the wicked flouriſh, and thou ſuffer, diſcourage not: They are fatted for deſtruction; Thou art Dieted for health; They have no other Heav'n but the Hopes of a long Earth; thou haſt nothing on Earth but the Hopes of a quick Heaven: If there were no Journyes end, the travell of a Chriſtian were moſt comfortleſſe.

CAP.

CAP. XIX.

IMpe not thy Wings with the Churches Feathers, leſt thou flye to thy owne Ruine: Impropriations are bold Metaphors; which continued, are deadly Allegories: One foote of Land in Capite, encumbers the whole eſtate: The Eagle ſnatcht a Coale from the Altar, but it fired her Neſt.

CAP. XX.

LEt that Table which God hath pleas'd to give thee, pleaſe thee: He that made the Veſſell knowes her burthen, and how to Ballaſt her; He that made all things very good, cannot but doe all things very well; If thou be content with a little, thou haſt enough: If thou complaineſt, thou haſt too much.

CAP.

CAP. XXI.

WOuldſt thou diſcover the true worth of a man? Behold him naked: Diſtreaſure him of his Ill-got Wealth, degrade him of his deare bought Honor, Diſrobe him of his purple Habit, Diſcard his pamper'd Body; Then looke upon his Soule, and thou ſhalt finde how great he is. Naturall ſweetneſſe is never ſented but in the abſence

abſence of artificiall.

CAP. XXII.

IF thou art ſubject to any ſecret Folly blabbe it not, leſt thou appeare Impudent; nor boaſt of it, leſt thou ſeeme Inſolent. Every mans Vanity ought to be his greateſt Shame: And every mans folly ought to be his greateſt ſecret.

CAP.

CAP. XXIII

IF thou be ignorant, endeavour to get Knowledge, leſt thou be beaten with ſtripes: If thou haſt attain'd Knowledge, put it in practice, leſt thou be beaten with many ſtripes. Better not to know what we ſhould practice, than not to practice what we know; and leſſe danger dwels in unaffected Ignorance, than unactive Knowledge.

CAP.

CAP. XXIV.

TAke heede thou harbour not that Vice call'd Enuie, leſt anothers happineſſe be thy Torment, and Gods bleſſing become thy Curſe: Vertue corrupted with Vaine-glory, turnes Pride: Pride poyſon'd with malice, becomes Envie: Joyne therefore Humility with thy Vertue, and Pride ſhall have no footing, and Envie ſhall finde no Entrance.

CAP.

CAP. XXV.

IF thy Endeavour can not prevent a Vice, let thy Repentance lament it: The more thou remembreſt it without heart griefe; the deeper it is rooted in thy heart: Take heede it pleaſe thee not, eſpecially in cold blood. Thy pleaſure in it makes it fruitfull, and her fruit is thy deſtruction.

CAP.

CAP. XXVI.

THE two Knowledges, of God, and thy Selfe, are the high way to thy Salvation; That breeds in thee a filiall Love; This a filiall Feare. The Ignorance of thy Selfe is the beginning of all sinne, and the Ignorance of God is the perfection of all evill.

CAP.

CAP. XXVII.

RAther doe nothing to the purpoſe, than be idle, that the Devill may finde thee doing: The Bird that ſits is eaſily ſhot, when Fliers ſcape the Fowler: Idleneſſe is the dead Sea that ſwallowes all Vertues, and the Selfe made Sepulcher of a living man: The Idle man is the Devils hireling; whoſe livery is ragges, whoſe diet and wages are famine, and

and diſeaſes.

CAP. XXVIII.

BE not ſo madde as to alter that Countenance which thy Creator made thee: Remember it was the worke of his Hands; If it be bad, how dar'ſt thou mend it? If it be good, why doſt thou mend it? Art thou aſham'd of his Worke, and proud of thy owne? He made thy face to be knowne by, why deſireſt thou to be knowne

knowne by another: It is a ſhame to adulterate modeſty, but more to adulterate nature. Lay by thy Art, and bluſh not to appeare, what hee bluſhes not to make thee. It is better to be his Picture than thy owne.

CAP. XXIX.

LEt the Ground of all thy Religious Actions be Obedience: Examine not why it is commanded, but obſerve it,

it, becauſe it is commanded. True Obedience neither prograſtinates, nor queſtions.

CAP. XXX.

IF thou would'ſt buy an Inheritance in Heaven, adviſe not with thy Purſe, leſt in the meane while thou loſe thy purchaſe: The Widow bought as much for two mites, as *Zaccheus* did for halfe his eſtate: The price of that Purchaſe is what thou haſt, and is not

not loſt for what thou haſt not, if thou deſire to have it.

CAP. XXXI.

WIth the ſame height of deſire thou haſt ſinn'd, with the like depth of ſorrow thou muſt repent: Thou that haſt ſinn'd to day deferre not thy repentance till to morrow: He that hath promiſed Pardon to thy Repentance, hath not promiſed life till thou repent.

CAP.

CAP. XXXII.

TAke heed how thou receiveſt praiſe from men: From good men, neither avoyd it, nor glory in it. From evill men, neither deſire it, nor expect it: To be praiſed of them that are evill, or for that which is evill, is equall diſhonor: He is happy in his worth, who is praiſed by the good, and imitated by the badde.

CAP.

CAP. XXXIII.

PRoportion thy Charity to the ſtrength of thy Eſtate, leſt God proportion thy Eſtate to the weakeneſſe of thy Charity: Let the lippes of the Poore be the Trumpet of thy Gift, leſt in ſeeking applauſe, thou loſe thy Reward. Nothing is more pleaſing to God than an open hand, and a cloſe mouth.

CAP.

CAP. XXXIV.

DOst thou want things neceſſary? Grumble not: perchance it was a neceſſary thing thou ſhould'ſt want: Endeavour lawfully to ſupply it; If God bleſſe not thy endeavour, bleſſe him that knoweth what is fitteſt for thee. Thou art Gods Patient: Preſcribe not thy Phiſition.

CAP.

CAP: XXXV.

IF anothers death; or thy owne depend upon thy confeſſion, If thou canſt, ſay nothing: If thou muſt, ſay the Truth: It is better, thou loſe thy life, than God, his Honor: It is as eaſie for him to give thee life, being condemn'd; as repentance, having ſinn'd: It is more wiſedome to yeeld thy Body, than hazzard thy Soule.

CAP. XXXVI.

CLoathe not thy language, either with Obſcurity, or Affectation: In the one thou diſcover'ſt too much darkeneſſe, In the other, too much lightneſſe: He that ſpeakes from the Underſtanding, to the Underſtanding, is the beſt Interpreter.

CAP.

CAP. XXXVII.

IF thou expect Death as a Friend, prepare to entertaine it: If thou expect Death as an Enemie, prepare to overcome it: Death has no advantage, but when it comes a ſtranger.

CAP. XXXVIII.

FEare nothing, but what thy Induſtry may prevent: Be confident of nothing but

what Fortune can not defeate: It is no lesse Folly to feare what is impossible to be avoided, than to be secure when there is a possibilitie to be depriv'd.

CAP. XXXIX.

LEt not the necessitie of Gods Decree discourage thee to pray, or dishearten thy prayers; doe thou thy duty, and God will doe his pleasure: If thy prayers make not him sound that is sicke,

ſicke, they will returne, and confirme thy health that art ſound: If the end of thy prayer be to obtaine thy requeſt, thou confineſt him that is infinite: If thou haſt done well, becauſe thou wert commanded, thou haſt thy reward, in that thou haſt obeyed. Gods pleaſure is the end of our prayers.

CAP. XL.

MArry not too yong; and when thou art

too old, marry not, leſt thou be fond in the one or thou dote in the other, and repent for both: let thy liking ripen before thou Love: Let thy Love adviſe before thou chuſe; and let thy choyce be fixt before thou marry; Remember that the whole happineſſe or unhappineſſe of thy life depends upon this one Act, Remember nothing but Death can diſſolve this knot. He that weds in haſt, repent oft times by leaſure,

And

And he that repents him of his owne Act, either is, or was a Foole by Confession.

CAP. XLI.

IF God hath sent thee a Crosse, take it up and follow him: use it wisely, let it be improfitable; Beare it patiently, lest it be intolerable: Behold in it Gods Anger against sinne, and his Love towards thee; in punishing the one, and chastening the other:

If it be light, slight it not; if heavy, murmer not: Not to be sensible of a Judgement is the Symptome of a hardned heart; and to be displeas'd at his Pleasure, is a signe of a rebellious Will.

CAP. XLII.

IF thou desire to be magnanimious, undertake nothing rashly, And feare nothing thou undertak'st: Feare nothing but Infamy: Dare any

any thing but Injury; The measure of Magnanimity, is neither to be Rash, nor Timerous,

CAP. XLIII.

PRactice in health, to beare sickneſſe, and endeavour in the ſtrength of thy life to entertaine death: He that hath a Will to die, not having power to live, ſhewes neceſſitie, not Vertue: It is the glory of a brave minde to embrace pangs in the very armes of

pleasure; What name of Vertue merits hee, that goes when hee is driven?

CAP. XLIV.

BE not too punctuall in taking place. If he be thy Superior, tis his due; If thy Inferior, tis his dishonor; It is thou must honor thy Place; thy Place, not thee. It is a poore reward of worth that consists in a Right hand, or a Bricke-wall.

CAP.

CAP. XLV.

PRay often, becauſe thou ſinn'ſt alwayes; Repent quickly, leſt thou die ſuddenly. Hee that repents not of a ſin, till he wants power to act it, repents not, becauſe he forſakes not: Hee that want power to actuate his ſinne, hath not forſaken his Sinne; but his Sinne, him.

CAP.

CAP. XLVI.

MAke Phyloſophy thy Journey; Theology thy Journeyes end; Philoſophy is a pleaſant way, but dangerous to him that either tires or retires: in this Journey it's ſafe, neither to loyter, nor to reſt, till thou haſt attained thy Journeyes end: He that ſits downe a Philoſopher, riſes up an Athieſt.

CAP.

CAP. XLVII.

FEare not to ſinne, for Gods ſake, but thy owne; Thy Sinne overthrowes not his Glory, but thy Good: Hee gaines his Glory not onely from the Salvation of the Repentant, but alſo from the confuſion of the Rebellious: There be Veſſels for Honor, and Veſſels for Diſhonor, but both for his Honor. God is not griev'd for the glory hee ſhall loſe

loſe for thy improvidence, but for the horror thou ſhalt finde for thy impenitence.

CAP. XLVIII.

INſult not over miſery, nor deride Infirmity, nor deſpiſe deformity. The firſt, ſhewes thy Inhumanity. The Second, thy Folly: The Third, thy Pride: He that made him miſerable, made thee happy to lament him: He that made him weake, made thee ſtrong

to

to ſupport him; He that made him deform'd gave thee favour to be humbled: He that is not ſenſible of anothers unhappineſſe, is a living ſtone; but he that makes miſery the Object of his triumph is an uncarnate Devill.

CAP. XLIX.

MAke thy Recreations Servants to thy buſineſſes, leſt thou become ſlave to thy Recreations: When thou goeſt

goeſt up into the Mountaine, leave this Servant in the Valley; When thou goeſt to the City, leave him in the Suburbs. And Remember, The Servant muſt not be greater than his Maſter.

CAP. L.

PRaiſe no man too liberally before his face, nor Cenſure him too laviſhly behinde his backe; the one ſavours of Flattery; the other, of Malice, and both are reprehen-

prehensible: The true way to advance anothers Vertue, is to follow it; And the best meanes to cry down anothers Vice is to decline it.

CAP. LI.

IF thy Prince command a lawfull Act, give him all active Obedience; If hee command an unlawfull Act, give him passive Obedience. What thy well-grounded Conscience will suffer,

ſuffer, doe chearefully without repining; where thou maiſt not doe lawfully, ſuffer couragiouſly without Rebellion: Thy life and livelihood is thy Princes, Thy Conſcience is thy owne.

CAP. LII.

IF thou giveſt, to receive the like, it is Exchange: If to receive more, it is covetouſneſſe: If to receive thankes, it is Vanity: If to be ſeene, it is Vaine glory; If to corrupt,

rupt, it is Bribery; If for Example, it is Formalitie: If for compaſſion, it is Charitie; If becauſe thou art commanded, it is Obedience. The Affection in doing the work, gives a name to the worke done.

CAP. LIII.

FEare Death, but be not affraid of Death. To feare it, whets thy expectation: To be affraid of it, dulls thy preparation: If thou canſt endure

endure it, It is but a ſlight paine; if not, it is but a ſhort paine: To feare Death is the way to live long; to be affraid of Death, is to be long a dying.

CAP. LIV.

IF thou deſire the love of God and man, be humble; for the proud heart, as it loves none but it ſelfe, ſo it is beloved of none but by it ſelf: The voice of Humilitie is Gods muſicke, and the

the silence of Humility is Gods Rethoricke. Humility enforces, where neither Vertue nor Strength can prevaile, nor Reason.

CAP. LV.

LOoke upon thy Burning Taper, and there see the Embleme of thy Life: The flame is thy Soule; The waxe, thy Body, and is commonly a span long; The waxe, (if never so well tempred) can but last his length

length; and who can lengthen it? If ill tempred, it ſhall waſt the faſter, yet laſt his length; An open window ſhall haſten either. An Extinguiſher ſhall put out both: Husband them the beſt thou canſt, thou canſt not lengthen them beyond their date: leave them to the Injury of the Winde, or to the mercy of a waſtfull hand, thou haſtneſt them, but ſtill they burne their length: But puffe them out, and thou haſt ſhortened them

them, and ſtopt their paſſage, which elſe had brought them to their appointed end. Bodies according to their conſtitutions, ſtronger or weaker, according to the equalitie, or inequality of their Elements, have their dates, and may be preſerv'd from ſhortning, but not lengthened. Neglect may waſt them, Ill diet may haſten them unto their Journeyes end, yet they have liv'd their length; A violent hand may interrupt them

them; a sudden Death may stoppe them, and they are shortened. It lies in the power of man, either permissively to hasten, or actively to shorten, but not to lengthen or extend the limits of his naturall life. He onely, (if any) hath the Art to lengthen out his Taper that puts it to the best advantage.

CAP. LVI.

DEmeane thyselfe in the presence of thy Prince,

Prince, with Reverence and chearfulneſſe. That, without this, is too much ſadneſſe; This, without that, is too much boldneſſe: Let thy Wiſedome endeavour to gaine his opinion, and labour to make thy loyalty his Confidence: Let him not find thee falſe in Words; unjuſt in thy actions, unſeaſonable in thy Suits, nor careleſſe in his Service: Croſſe not his paſſion, queſtion not his pleaſures; Preſſe not

into his Secrets; Pry not into his Prerogative: Displease him not, lest he be angry; Appeare not displeas'd, lest he be jealous: The Anger of a King is implacable: The jealousie of a Prince is incurable.

CAP. LVII.

GIve thy heart to thy Creator, and Reverence to thy Superiors: Give diligence to thy Calling, and eare to good Councell: Give Almes

Almes to the Poore, and the Glory to God: Forgive him that ignorantly offends thee, and him that having wittingly offended thee, seekes thee. Forgive him that hath forceably abus'd thee, and him that hath fraudulently betray'd thee. Forgive all thine enemies, but least of all, thy selfe: Give, and it shall be given thee; Forgive, and it shall be forgiven thee. The summe of all Christianity is, Give, and Forgive.

CAP. LVIII.

BE not too great a niggard in the Commendations of him that profesſes thy owne Quality: If he deſerve thy praiſe, thou haſt diſcovered thy Judgement; If not, thy modeſty: Honor either returnes or reflects to the Giver.

CAP. LIX.

IF thy deſire to raiſe thy Fortunes, encourage

rage thy delights to the casts of Fortune, be wise betimes, lest thou repent too late; What thou getteſt, thou gaineſt by abuſed Providēce; What thou loſeſt, thou loſeſt by abuſed Patience; What thou winneſt is prodigally ſpent; what thou loſeſt is prodigally loſt: It is an evill trade that prodigality drives: And a bad voyage where the Pilot is blinde.

CAP. LX.

BE very wary for whom thou becommeſt Security, and for no more than thou art able ro diſcharge, if thou loveſt thy liberty. The Borrower is a ſlave to the Lender: The Security is a ſlave to both: Whilſt the Borrower and Lender are both eas'd, the Security beares both their burthens: He is a wiſe ſecurity that ſecures himſelfe.

CAP.

CAP. LXI.

LOoke upon thy affliction as thou doſt upon thy Phyſick: Both imply a diſeaſe, and both are applied for a Cure; That, of the Body; This, of the ſoule: If they worke, they promiſe health: If not, they threaten death: Hee is not happy that is not afflicted, but hee that findes happineſſe by his affliction.

CAP. LXII.

IF the Knowledge of Good whet thy desire to good, it is a happy Knowledge : If by thy Ignorance of Evill, thou art surpriz'd with Evill, it is an unhappy ignorance. Happy is he that hath so much Knowledge of Good, as to desire it, and but so much Knowledge of evill, as to feare it.

CAP.

CAP. LXIII.

WHen the flesh presents thee with delights, then present thy selfe with dangers: Where the world possesses thee with vaine Hopes, there possesse thy selfe with true feare: When the Devill brings thee Oyle, bring thou Vineger. The way to be safe, is never to be secure.

CAP. LXIV.

IF thy Brother hath offended thee, forgive him freely, and be reconciled: To doe Evill for Evill, is humane corruption: To doe Good for Good is civill retribution: To do Good for Evill is Christian perfection: The Act of Forgiveneſſe is Gods Precept: The manner of Forgiveneſſe is Gods Preſident.

CAP.

CAP. LXV.

REverence the Writings of holy Men, but lodge not thy Faith upon them, because but men: They are good Pooles, but no Fountaines. Build on *Paul* Himselfe no longer than he builds on *Christ*: If *Peter* renounce his Master, renounce *Peter*. The word of man may convince Reason; But the Word of God alone can compell conscience.

CAP.

CAP. LXVI.

IN civill things follow the moſt; In matters of Religion, the feweſt; In all things follow the beſt: So ſhall thy wayes be pleaſing to God; So ſhall thy behaviour be plauſible with men.

CAP. LXVII.

IF any loſſe or miſery hath befallen to thy brother, diſſemble it to thy ſelfe: And what counſell

counsell thou givest him, regester carefully; and when the Case is thine, follow it: So shall thy owne Reason convince thy passion, or thy Passion confesse her own unreasonablenesse.

CAP. LXVIII.

WHen thou goest about to change thy Morall Liberty into a Christian Servitude, prepare thy selfe to be the worlds laughing-stock:

If

If thou overcome her Scoffes, thou ſhalt have double Honor: If overcome, double Shame: He is unworthy of a good Maſter, that is aſham'd of a bad Livery.

CAP. LXIX.

LEt not the falling of a Salt, or the Croſſing of a Hare, or the crying of a Cricket trouble thee. They portend no evill, but what thou feareſt: He is ill acquain-

acquainted with himſelf, that knowes not his owne Fortunes more than they. If evill follow, it is the puniſhment of thy Superſtition; not the fulfilling of their Portent: All things are luckie to thee, If thou wilt; nothing but is ominous to the Superſtitious.

CAP. LXX.

SO behave thy ſelfe in thy courſe of life, as at a banquet. Take what

what is offer'd with modeſt thankfulneſſe: And expect what is not as yet offer'd with hopefull patience: Let not thy rude Appetite preſſe thee, nor a ſlight careſulneſſe indiſpoſe thee, nor a ſullen diſcontent deject thee; Who deſires more than enough, hath too much: And he that is ſatisfied with a little hath no leſſe than enough: *Bene eſt cui Deus obtulit parcâ, quod ſatis eſt, manu.*

CAP.

CAP. LXXI.

IS thy Childe dead? He is restor'd, not lost: Is thy Treasure stolne? It is not lost, It is restored: He is an ill debtor, that counts repaiment losse. But it was an evill Chance that tooke thy Childe, and a wicked hand that stole thy Treasure: What is that to thee? It matters not by whom hee requires the things from whom hee lent them: What goods

are.

are ours by lone, are not loſt when willingly reſtored, but when unworthily receiv'd.

CAP. LXXII.

CEnſure no man, detract from no man: Praiſe no man before his face; traduce no man behinde his backe. Boaſt not thy ſelfe abroad, nor flatter thy ſelfe at home: If any thing croſſe thee, accuſe thy ſelfe: If any one extoll thee, humble thy ſelfe: Honor thoſe that

that inſtruct thee, and be thankefull to thoſe that reprehend thee. Let all thy deſires be ſubjected to Reaſon, and let thy Reaſon be corrected by Religion. Weigh thy ſelfe by thy owne Ballances, and truſt not the voyce of wilde opinion: Obſerve thy ſelfe as thy greateſt enemy, ſo ſhalt thou become thy greateſt friend.

CAP.

CAP. LXXIII.

ENdeavour to make thy discourse such, as may administer profit to thy Selfe, or Standers by, lest thou incurre the danger of an idle Word: Above all Subjects, avoyd those which are Scurrilous, & Obscene; Tales that are impertinent, improbable, and dreames.

CAP.

CAP. LXXIV.

IF God hath bleſt thee with a Sonne, bleſſe thou that Sonne with a lawfull Calling: Chuſe ſuch imploiment, as may ſtand with his Fancie, and thy Judgement: His Country claims his ability toward the building of her Honor. If he can not bring a Ceder, let him bring a Shrubbe. He that brings nothing uſurpes his life, and robbes his Country of a Servant.

CAP.

CAP. LXXV.

AT the first entrance into thy Estate, keepe a low saile: Thou maist rise with Honor; Thou canst not decline without shame: He that begins as his Father ended, shall end as his Father begun.

CAP. LXXVI.

IF any Obscene Tale should chance to slip into thine Eares, among the

the varieties of Discourse (if opportunity admit) reprove it: If otherwise, let thy silence, or change of countenance interpret thy dislike: the smiling Eare is Baud to the lascivious Tongue.

CAP. LXXVII.

BE more circumspect over the workes of thy Braine, than the Actions of thy Body: These have Infirmity to plead for them: but they must

must ſtand upon their owne bottomes: Theſe are but the objects of few; They, of all: Theſe will have Equals to defend them: They have Inferiors, to envie them; Superiors, to deride them; al, to cenſure them: It is no leſſe danger for theſe to be proclaim'd at *Pauls* Croſſe, then for them to be proteſted in *Pauls* Church-yard.

CAP.

CAP. LXXVIII.

VSe Common place-Bookes, or Collections, as Indexes to light thee to the Authors, leſt thou be abus'd: Hee that takes Learning up on truſt, makes him a faire Cupbord with an others Plate. He is an illadvis'd purchaſer, whoſe title depends more on Witneſſes than Evidences.

CAP. LXXIX.

IF thou desire to make the best advantage of the Muses, either by Reading, to benefit thy selfe, or by Writing, others, keepe a peacefull Soule in a temperate Body: A full belly makes a dull braine, and a turbulent Spirit, a distracted Judgement: The Muses starve in a Cookes Shoppe, and a Lawyers Study.

CAP.

CAP. LXXX.

WHen thou communicates thy Selfe by Letters, heighten or depresse thy Stile according to the qualitie of the party and busineſſe; That which thy tongue would preſent to any, if Preſent, let thy Pen repreſent to him, Abſent: The tongue is the Mindes Interpreter, and the Pen is the Tongues Secretary.

CAP. LXXXI.

KEepe thy ſoule in Exerciſe, leſt her faculties ruſt for want of motion: To eate, ſleepe, or ſport too long, ſtops the naturall courſe of her naturall Actions: To dwell too long in the employments of the Body, is both the cauſe, and ſigne of a dull Spirit.

CAP.

CAP. LXXXII.

BE very Circumspect to whose Tuition thou committ'st thy Childe: Every good Scholler is not a good Master. Hee must be a man of invinceable Patience, and singular observation: Hee must study Children that will teach them well: and Reason must rule him that would rule wisely: He must not take advantage of an Ignorant Fa-

ther, nor give too much eare to an indulgent Grand-mother: The common good must out-weigh his private gaines, and his Credit must out-bid Gratuities: He must be diligent, and sober, not too familiar, nor too reserv'd, neither amorous nor phantasticke: Just, without fierceneſſe, merciſull without fondneſſe: If such a one thou meete with, thou hast found a Treasure, which, if thou know'st how to value, is invaluable. CAP.

CAP. LXXXIII.

LEt not thy laughter handsell thy owne Jest, lest whilst thou laugh at it, others laugh at thee: Neither tell it often to the same Hearers, lest thou be thought forgetfull or barren. There is no sweetnesse in a Cabage twice sod, or a Tale twice told.

CAP. LXXXIV.

IF Opinion hath lighted the Lampe of thy Name, endeavour to encourage it with thy owne Oyle, left it goe out and ſtinke; The Chronicall diſeaſe of Popularity is ſhame: If thou be once up, beware: From Fame to Infamy is a beaten Roade.

CAP.

CAP. LXXXV.

CLeanse thy morning Soule with private and due Devotions, Till then admit no businesse: The first borne of thy thoughts are Gods, and not thine, but by Sacriledge: thinke thy selfe not ready till thou hast prais'd him, and he will be alwayes ready to blesse thee.

CAP. LXXXVI.

IN all thy Actions thinke God sees thee; and in all his Actions labour to see him; that will make thee feare him; This will move thee to love him; The Feare of God is the beginning of Knowledge, and the Knowledge of God is the perfection of Love.

CAP.

CAP. LXXXVII.

LEt not the Expectation of a Reversion entice thy heart to the wish of the Possessors death, least a Judgement meete thee in thy Expectation or a Curse overtake thee in the Fruition: Every wish makes thee a murtherer, and moves God to be an Accessary; God often lengthens the life of the Possessor with the dayes of the Expector.

CAP.

CAP. LXXXVIII.

PRize not thy selfe by what thou hast, but by what thou art; he that values a Jewell by her golden frame, or a Booke by her silver claspes, or a man by his vast Estate, erres: If thou art not worth more than the world can make thee, thy Redeemer had a bad penny-worth, or thou an uncurious Redeemer.

CAP.

CAP. LXXXIX.

LEt not thy Fathers, nor the Fathers, nor the Church thy Mothers Beleefe, be the ground of thine: The Scripture lyes open to the humble heart, but lockt against the proud Inquisitor; Hee that beleeves with an implicite Faith, is a meere Empricke in Religion.

CAP.

CAP. XCI.

OF all Sinnes, take greateſt heede of that which thou haſt laſt, and moſt repented of: Hee that was laſt thruſt out of doores, is the next readieſt to croud in againe: And he that thou haſt foreſt baffled, is likelieſt to call more helpe for a Revenge: It is requiſite for him that hath caſt one devill out, to keepe ſtrong hold leſt ſeven returne.

CAP.

CAP. XCI.

IN the Meditation of divine Myſteries, keep thy heart humble; and thy thoughts holy; Let Phyloſophy not be aſham'd to be confuted, nor Logicke bluſh to be confounded; What thou canſt not prove, approve; what thou canſt not comprehend, beleeve; and what thou canſt beleeve, admire; So ſhall thy Ignorance be ſatisfied in thy Faith, and thy doubts

doubts ſwallowed up with wonders: the beſt way to ſee day-light, is to put out thy Candle.

CAP. XCII.

IF Opinion hath cried thy name up, let thy modeſty cry thy heart downe, leſt thou deceive it; or it thee: There is no leſſe danger in a great name than a bad; And no leſſe Honor in deſerving of praiſe, than in the enduring it.

CAP.

CAP. XCIII.

USe the holy Scriptures with all Reverence; Let not thy wanton Fancie carve it out in Jests, nor thy sinfull wit make it an Advocate to thy Sinne: It is a subject for thy Faith, not Fancy; where Wit and Blasphemy is one Trade, the Understanding's Banckrupt.

CHAP.

CAP. XCIV.

DOst thou complaine that God hath forſaken thee? It is thou that haſt forſaken him: Tis thou art mutable: In him there is no ſhadow of change; In his light is life; If thy Will drive thee into a Dungeon, thou mak'ſt thy owne darkeneſſe, and in that darkeneſſe dwells thy death; from whence, if he Redeeme thee, hee is merciſull; if not, he is juſt;

juſt; In both, he receives glory.

CAP. XCV.

MAke uſe of Time, if thou lov'ſt Eternitie: Know, yeſterday can not be recall'd, To morrow can not be aſſured: To day is onely thine; which if thou procraſtinate, thou loſeſt, which loſt, is loſt for ever: *One to day*, is worth *Two to Morrowes.*

CAP.

CAP. XCVI.

IF thou be strong enough to encounter with the Times, keepe thy Station; If not, shift a foote to gaine advantage of the Times. He that acts a Begger to prevent a Thiefe, is ne're the poorer; It is a great part of wisedome, some times to seeme a Foole.

CAP. XCVII.

IF thou intend thy Writings for the publique view, lard them not too much with the choice Lines of another Author, leſt thou loſe thy owne Gravy: What thou haſt read and digeſted being delivered in thy owne Stile becomes thine: It is more decent to weare a plaine ſuit of one entyre cloth, than a gaudy garment chequer'd with divers richer fragments. CAP.

CAP. XCVIII.

IF God hath blest thee with Inheritance and children to inherit, trust not the Staffe of thy Family to the hands of one. Make not many Beggers in the building up of one great heire, lest if he miscarry through a prodigall Will, the rest sinke through a hard necessitie. Gods allowance is a double portion: When high blood, and generous breeding

breake their fast in Plenty, and dine in Poverty, they often Sup in Infamy: If thou deny them Faulkons wings to prey on Foule, give them Kites stomachs to seize on Garbadge.

CAP. XCIX.

BE very vigilent over thy Childe in the *April* of his understanding, lest the Frosts of *May* nippe his Blossomes. While he is a tender *Twigge*, streighten him,

him; Whilst he is a new *Vessell*, season him; Such as thou makest him, such commonly thou shalt finde him. Let his first Lesson be *Obedience*; and the second shall be what thou wilt. Give him Education in good Letters, to the utmost of thy ability, and his Capacity. Season his youth with the love of his *Creator*, and make the feare of his God the beginning of his knowledge. If he have an Active spirit, rather rectifie than curbe

curbe it; But reckon Idleneſſe among his chiefeſt faults. Above all things, keepe him from vaine, laſcivious, and amorous Pamphlets, as the *Primmers* of all Vice. As his judgement ripens, obſerve his inclination, and tender him a *Calling*, that ſhall not croſſe it: Forced *Marriages* and *Callings* ſeldome proſper ſhew him both the *Mow*, and the *Plough*; and prepare, him as well for the danger of the *skirmiſh*, as poſ-

ſeſſe him with the honor of the *prize*. If he chuſe the profeſſion of a Scholler, adviſe him to ſtudy the moſt profitable Arts: *Poetry*, and the *Mathematicks*, take up too great a latitude of the Soule, and moderately uſed, are good *Recreations*, but bad *Callings*, being nothing but their owne *Reward*: If hee chuſe the profeſſion of a *Souldier*, let him know, with all, *Honor* muſt be his greateſt Wages, and his enemies his ſureſt

pay-

paymaſter. Prepare him againſt the danger of a Warre, and adviſe him of the greater miſchieves of a *Garriſon*; Let him avoyd *Debauchneſſe*; and *Duells* to the utmoſt of his power, and remember he is not his owne man, and (being his Countries ſervant) hath no Eſtate in his owne life. If he chuſe a *Trade*, teach him to forget his Fathers *Houſe*, and his Mothers *Wing*: Adviſe him to be conſcionable, carefull, and conſtant:

This done, thou haſt done thy part, leave the reſt to *Providence*, and thou haſt done it well.

CAP. C.

COnvay thy lovē to thy Friend, as an Arrow to the Marke, to ſticke there, not as a Ball againſt the Wall, to rebound backe to thee: That friendſhip will not continue to the End that is begun for an End.

Medi-

MEditation is the life of the Soule; Action is the Soule of Meditation; Honor is the Reward of Action: So meditate, that thou maist doe; So doe, that thou mayst purchase Honor: For which purchase, give God the Glory.

The End of the Fourth.
Century.

BIBLIOTHECA BODLEIANA